

Federation to honor Herberts at Humanitarian Award Dinner

Laurie Barnett, special to the WJN

Debbie and Norman Herbert will receive the Jewish Federation of Greater Ann Arbor's highest honor at its 2009 Humanitarian Award Dinner on Wednesday, April 29, at the Four Points Sheraton. The Humanitarian Award recognizes members of the Ann Arbor community who distinguish themselves through extraordinary actions of community service and generosity.

"Debbie and Norman are a power couple. Their love of community, combined with their incredible talent and commitment to service, have energized many of Ann Arbor's finest community organizations. Since they came to Ann Arbor 45 years ago, they have made a difference in every corner of our community," say Prue and Ami Rosenthal and Carol and Herb Amster, event co-chairs. Honorary co-chairs are Linda and Chris McKenney.

Under the leadership of Norman, former associate vice-president and treasurer of the University of Michigan, the University's endowment grew to billions of dollars. Since his retirement, Norman has devoted his time, financial skill and passion to many community organizations. Norman has served as board chair of the Ann Arbor Area Community Foundation and University Musical Society and president of the Rotary Club of Ann Arbor. He currently serves as an advisor to the Neutral Zone, Ann Arbor Public Schools Educational Foundation,

and Corner Health Center. He serves as board member and treasurer of the Washtenaw Housing Alliance and as a member of the Glacier Hills finance and investment committees. He has served as a member of the finance committee of HelpSource and as a board member of the CommonFund. He also serves as a director of the United Bank & Trust—Washtenaw.

Debbie is a dedicated, tireless community leader who has worked to strengthen many of the community's important organizations. She is a board member and past chair of the board of the Women's Center of Southeastern Michigan. She is a board member of the Neutral Zone. She has served as a board member of the University Musical Society, for which she also was a member and chair of the UMS Advisory Committee and Education/Audience Development Board Committee. She has been actively involved in the Celebration of Women, Safe House Domestic



Debbie and Norman Herbert

Violence Project, Planned Parenthood of Mid-Michigan, and American Friends Service Committee.

Funds raised by the 2009 Humanitarian Award Dinner will be used to fund local Jewish programs, including a new Emergency Aid Fund to help families hurt by the economic crisis. The fund is in response to the growing number of families in the Ann Arbor area who are applying for emergency aid. A portion of the Award Dinner proceeds will also be donated to the Herberts' designated charity, the Women's Center of Southeastern Michigan.

Past Humanitarian Award honorees include Prue and Ami Rosenthal, Bill Martin, Carol and Herb Amster, Ingrid and Cliff Sheldon, Judy Dow Rumelhart, Henry Landau, and Paul Saginaw and Ari Weinzeig.

To make a reservation or for more information about the 2009 Humanitarian Award Dinner, contact Laurie Barnett or Cindy Adams at the Jewish Federation offices: 677-0100 or laurie@jewishannarbor.org. ■

JCC Film Festival sneak preview to feature Dr. David Magidson

Leslie Bash, special to the WJN

Dr. David Magidson, director of the Lenore Marwil Jewish Film Festival, will discuss the upcoming JCC Jewish Film Festival at a wine



Scene from the film *Sixty Six*

and cheese sneak preview on Sunday, April 19 at 4 p.m. at the Jewish Community Center of Washtenaw County. Magidson will talk about the highlights of the upcoming eighth annual JCC Festival, May 3–7 at the Michigan Theater. He will show clips of some of the films and offer insights as to how and why those films were chosen for inclusion in the festival.

Magidson holds a Ph.D. in theater and is a full professor in the College of Fine, Performing, and Communication Arts at Wayne State University. He teaches theater aesthetics, directing, playwriting, dramatic theory, and other graduate courses. Magidson has directed more than 100 plays for fifteen different theater companies. Most recently he has directed *The Sisters Rosensweig*, *Metamorphoses*, *Glen-garry Glen Ross*, *Sly Fox*, *The Elephant Man*, and *All My Sons*, which opened last month to excellent reviews.

Magidson has been working with Ann Arbor JCC Executive Director Leslie Bash for the last eight years in presenting the Film Festival in Ann Arbor. Currently, Julie Gales, the new JCC Jewish Cultural Arts and Education director, is working on the program with a committee. This year the festival will come to six Michigan locales: Commerce Township, Birmingham, Flint, Windsor, Kalamazoo, and Ann Arbor.

The entire community is invited to attend this complimentary preview event; wine and appetizers will be served. Tickets and passes for the Film Festival are on sale and can be purchased at the JCC. Sponsor contributions are welcome. Call the JCC front desk or Julie Gales at 971-0990 for further information. ■

Jewish Book Festival springs into action with local author fare

Tina Gutman, special to the WJN

This spring the Jewish Community Center of Washtenaw County will launch a new Local Author Jewish Book Festival. This offshoot from the Fall Jewish Book Festival will showcase new work from talented authors living in southeastern Michigan. The inaugural springtime Book Festival will host three local Jewish authors as they present, discuss, and share their newly published works. Local author Lev Raphael (author of mystery novels and the recent memoir-travelogue *My Germany*) kicked off this new program with an evening "Dessert and Discussion" on March 31. The JCC continues the series this month with two "Lunch and Learn" programs, one featuring Aliza Shevrin and the other Dr. Deborah Dash Moore. Admission is free and lunch can be purchased for \$10 per person. Reservations are requested for the Lunch and Learn programs. Author books will be available for sale and signing.



Aliza Shevrin



Dr. Deborah Dash Moore



Lev Raphael

On April 7 Aliza Shevrin, translator of *Wandering Stars*, will speak at noon on translation and the works of Sholem Aleichem. Next year marks the 150th anniversary of the birth of the great Yiddish humorist Sholem Aleichem, as well as the 100th anniversary of the publication of *Wandering Stars*, his

spawning love story spanning ten years and two continents, and set in the colorful world of the Yiddish theater. Aliza Shevrin is the foremost translator of Sholem Aleichem, having translated eight other volumes of his fiction—five novels and three collections of

continued on page 2

In this issue...



Jewish
Film
Festival

Page 4



Passover
Thoughts

Page 12



Voices
of Youth
JCC/ECC

Page 14

Washtenaw Jewish News
c/o Jewish Federation of Greater Ann Arbor
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Community

Jewish Hikers to meet at County Park

Eli Avny, special to the WJN

The Jewish Hikers of Michigan (JHOM) will hold their second hiking event of the season on April 26 at the County Farm Park (2230 Platt Road) at 1 p.m. The Jewish Hikers of Michigan is co-sponsored by Temple Beth Emeth of Ann Arbor, and welcomes all adults, families, children, and singles. These hikes are designed to cultivate the love of nature, spirituality, social interaction, and physical activities. They are targeted for anybody who loves nature, and who likes to meet new people.

Their last hike had more than 30 hikers, roughly one-third new to the group. Participants should bring a backpack, munchies, and water. The hike will last approximately 1 to 1.5 hours. The hike is not physically demanding, is very scenic, and is free.

For further information, contact Eli Avny at 883-9522, Ronnie Simon at 665-4744, or email jewish.hikers@gmail.com. All are welcome, and are invited to bring friends and family. Future hikes will be on May 17, June 21, July 19, August 16, September 13, October 18, and November 15. ■



Local authors, continued from page 1

children's stories, more than any other translator. She has also translated and published a novel and several short stories of Isaac Bashevis Singer.

Shevrin, the daughter of a rabbi, grew up in a Yiddish-speaking household in Brooklyn, New York. She attended Farband Yiddish schools until the age of fifteen. Her work as a translator has been favorably reviewed in *The New York Times* and *The New Yorker*, as well as many other periodicals. Shevrin frequently teaches Yiddish classes and lectures throughout the country on the art of translating and the lives of the authors she has translated. She has four grown children and seven grandchildren and lives in Ann Arbor where her husband, Howard, a psychoanalyst, is an emeritus professor of psychology at the University of Michigan.

On April 28, at noon, Deborah Dash Moore, the editor of *American Jewish Identity Politics* will discuss the development of Jewish identity in the 20th century. *American Jewish Identity Politics* is a collection of essays that explores changes among American Jews in their self-understanding during the last half of the 20th century. Written by scholars who grew up after World War II and the Holocaust, who participated in political struggles in the 1960s and 1970s, and who articulated many of the formative concepts of modern Jewish studies, this anthology provides a window into an era of social change. These men and women are among the leading scholars of Jewish history, society and culture.

The essays reflect several layers of identity politics. On one level, they interrogate the recent past of American Jews, starting with their experiences of World War II. Without the flourishing of identity politics and the white ethnic revival, many questions about American Jewish history might never have been explored. Those who adopted identity politics often saw Jews as an ethnic group in the United States, one connected both to other Americans and to Jews throughout the world and in the past. On another level, these essays express ideas nourished in universities during the turbulent 1970s and 1980s. Those years marked the expansion of Jewish studies as a field in the United States and the establishment of American Jewish studies as an area of specialization. Taken together they reveal the varied sources of American Jewish studies.

Deborah Dash Moore is the director of the Jean & Samuel Frankel Center for Judaic Studies at the University of Michigan, and a Frederick G.L. Huetwell Professor of History. Dash Moore is a leading authority of American Jewish experience, American religion and modern Jewish history. The author or editor of numerous volumes, she has received the Saul Viener Prize for Best Book in American Jewish History and the National Jewish Book Award for best book in Women's Studies. ■

For more information about the Jewish Book Festival, or to RSVP for these events, contact the JCC at 971-0990.

In this issue...

Advertisers	35	Kosher Cuisine	28
Arts and Culture	24	On Another Note	26
Calendar	30	Op Eds	20
Campus	17	Seniors	6
Congregations	10	Youth	16
Israel	22	Vitals	35

WASHTENAW JEWISH NEWS

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Special thanks

To Ethel Ellis and Betty Hammond

The Washtenaw Jewish News is a free and independent newspaper. It is published monthly, with the exception of January and July. It is registered as a Non-profit Michigan Corporation. Opinions expressed in this publication do not necessarily reflect those of its editors or staff

Member of
American Jewish Press Association



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Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor at wjn.editor@gmail.com. Name will be withheld at the discretion of the editor.

Circulation: 5,000
Subscriptions:
\$12 bulk rate inside Washtenaw County
\$18 first-class subscription

The deadline for the May issue of the
Washtenaw Jewish News is
Monday, April 6.

Publication date: Tuesday, April 28.
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Chief political correspondent for Jerusalem Post to speak

Eileen Freed, special to the WJN

Gil Hoffman will speak at Temple Beth Emeth on Wednesday, April 22, at 7:30 pm. Hoffman, chief political correspondent and analyst for the *Jerusalem Post*, will explore the impact of recent changes in the US and Israeli governments on Israel's future. The event is presented by the Jewish Federation of Greater Ann Arbor and co-sponsored by Beth Israel Congregation, Temple Beth Emeth, the Jewish Community Center of Washtenaw County, Jewish Cultural Society, Ann Arbor Orthodox Minyan, University of Michigan Hillel's American Movement for Israel, Israel IDEA at UM, and Hillel at Eastern Michigan University.

Hoffman, called the "most optimistic man in Israel" by *Israel Television*, has interviewed every major figure across the Is-



Gil Hoffman

raeli political spectrum, and has been interviewed by top media on six continents. He is a regular analyst on *CNN*, *Al-Jazeera* and other news outlets. Raised in Chicago, Hoffman graduated magna cum laude from Northwestern University's School of Journalism and wrote for the *Miami Herald* and *Arizona Republic* before moving to Israel. A reserve soldier in the Israel Defense Force Spokesman's Unit, he has lectured in more than 30 states, as well as Canada, England, and Australia.

Tickets for this event are \$5, and pre-registration is recommended. For more information or to register on-line, visit www.jewishannarbor.org. Additional questions may be addressed to Eileen Freed, eileen-freed@jewishannarbor.org, or 677-0100. ■

Chaverim B'Shirim to perform more Jerry Herman songs at April 23 concert

Leslie Bash, special to the WJN

Chaverim B'Shirim, Ann Arbor's all-volunteer choir, will perform more Jerry Herman songs at the Jewish Community Center of Washtenaw County on Sunday, April 26 at 3 p.m. Last fall, Chaverim B'Shirim impressed the audience at the JCC with some of Herman's most popular hits. This spring, Chaverim B'Shirim will expand the repertoire by performing some of Herman's lesser-known pieces.

Chaverim B'Shirim will perform selected songs from Herman's Broadway musicals *Mack and Mabel* (the story of Mack Sennett and Mable Normand, of silent movie fame), *Dear World* (based on the *Madwoman of Chaillot*), and the musical revue *A Day in Hollywood/A Night in the Ukraine*. Additionally, the choir will sing more of Herman's biggest hits from *Mame*, *Hello Dolly*, *Milk and Honey*, and *La Cage Aux Folles*. Nancy Hodge will accompany the choir on piano.

Choir director Marilyn Krimm call Herman's works the perfect antidote to the somber world news. "It has been a true joy to work with his music and lyrics, so sensitive to re-

ality, with an underpinning of humanity missing in so much of daily life."

Jerry Herman, the only composer-lyricist in history to have three musicals run more than 1,500 consecutive performances on Broadway, continues to write and perform in Las Vegas. This March, the National Symphony Orchestra performed several Herman selections at the Kennedy Center. Chaverim B'Shirim promises an exceptional afternoon of music and song at the JCC on April 26. Tickets are \$5, and refreshments will be served. For more information, contact Leslie Bash at the Jewish Community Center, 971-0990.



Hadassah hosts Israel-US business and technology brunch

On the morning of April 19 Ann Arbor Hadassah will host a community discussion of business opportunities and technology partnerships between Israel and Michigan. Ron Perry, executive director of Michigan Israel Business Bridge (MIBB), and his co-workers will speak about their work "matchmaking" Israeli manufacturing and technology with Michigan natural and human resources. MIBB was founded by Chuck Newman and Susan Perry in 2007 to facilitate business and investment between Michigan and Israel for mutual economic benefit. The MIBB group will also discuss surprising new products and ideas coming out of Israel today. This free event will be held on Sunday, April 19 at the Jewish Community Center of Washtenaw County at 10 a.m.; bagels and juice will be served. RSVP to Martha Young at 769-7523 or youngmarth@comcast.net.

Hadassah Night at Thredz

Hadassah is going shopping at Thredz, the chic new women's store in downtown Ann Arbor. The Ann Arbor chapter of Hadassah will host a shopping evening at Thredz, including light refreshments, on Wednesday, April 1 at 7:30 p.m. On that evening, Thredz owners Shelley Stern and Lauren Metzendorf will offer shoppers a 10 percent discount on clothing and will also donate 10 percent of the evening's proceeds to Hadassah. The new Thredz is located at 3183 South Ashley Street, between East Liberty Street and East Williams Street.

Peace Through Humor Exhibit opens: Family program scheduled for April 19

Julie Gales, special to the WJN

This month the "Art and Soul of Peace through Humor: Vision of Peace From the Hands of Children" exhibit will grace the walls of the Jewish Community Center of Washtenaw County's Amster Gallery. Jewish, Arabic, Bedouin, and Druze children in Israel created the artwork that will hang in the Gallery through the end of May. Maureen Kushner, a US-based art educator, traveled across Israel to work with children who had first-hand experience with the Middle East conflict. Kushner explained that in large part "the paintings and collages were art therapy for children who needed an opportunity to talk and work through violent and emotionally upsetting experiences." This exhibit is made possible by the backing of the Bobbie & Myron Levine JCC Cultural Arts Fund.

Take for example two works by Georgie, age four, from Al-Zahara School in Jaffa. Georgie witnessed a grenade exploding and hurting children. He painted two pictures, one of the explosion and another in which he turned the grenades into a flower garden. Other works reaffirm that all people seek peace in their communities. In "Jerusalem Sings for Peace," Danielle, Dorit, Nathalie, and Danit (all 11-year-olds from the Masada School in Jerusalem) jointly painted a picture of people under synagogues and mosques happily singing for peace.

One of the more striking works of art is the "Tree of Peace" created by Yasmin, Rashad, Amira, and Omar (ages seven-eleven, Khalil Gibran School in Tel-Sheva), which will hang in the Atrium. The work is designed in the traditional Bedouin colors of red, green, white, and black. The children's art expresses the Bedouin belief that water wells, sheep, camels, and date palm trees are symbols of peace and prosperity. "The art has transformed the entryway," said Bobbie Levine, sponsor of the exhibit. Leslie Bash, JCC executive director, agrees. "When you walk into the building the incredible color and vibrancy of the works strikes you and you are drawn to read the captions and see the incredible and poignant messages of each work." Visitors to the JCC will be able to creatively express their thoughts and feelings about the exhibit or their visions of peace and conflict resolution at an interactive art station in the Atrium.

The JCC will be offering a free program for families with children on "The Art and Soul of Peace through Humor Exhibit" on Sunday, April 19, from 1-3 p.m. The program will help children learn more about the experience of similarly aged children living in Israel through tours of the exhibit, interactive art projects, and music. Watch for other programs and docent tours scheduled in conjunction with the exhibit. For more information, contact Julie Gales, Cultural Arts and Education director at juliegales@jccfed.org or call 971-0990.



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JCC Film Festival

JCC Film Festival returns to the Michigan Theater May 3

Margi Brawer, special to the WJN

May 3–7, the Michigan Theater will screen 15 films as part of the Lenore Marwil Jewish Film Festival. This is the eighth consecutive year in which the Jewish Community Center of Washtenaw County and the Jewish Community Center of Metropolitan Detroit have worked together to bring the Jewish Film Festival to Ann Arbor.

The festival will kick off with a family-friendly pre-opening film, *The Little Traitor*, at 10 a.m. on Sunday, May 3. This free film tells the story of an unlikely friendship between a young boy and a British soldier during the British occupation of Israel. The Festival officially opens that evening with *Noodle*, a touching comic-drama about an El Al flight attendant's efforts to reunite an abandoned Chinese boy with his mother. Film sponsors will enjoy a pre-film Sponsor's Reception Chinese buffet catered by Lori Shepard of Simply Scrumptious Catering.

Of the 15 films, nine are foreign, including five from Israel. The Israeli film *Waltzing for Bashir* was honored as the Best Foreign Film at the 2009 Golden Globe Awards, and *The Counterfeiters*, a German film, won the Best Foreign Language Film Oscar at the 80th Academy Awards in 2008. Two other films have a distinctly local appeal. Michigan filmmaker H. G. Manos' *The Purple Gang* recounts the story of the notorious Detroit-based Jewish mob. Manos and Paul Kavieff, the author of *The Purple Gang: Organized Crime in Detroit 1910-1945*, will attend the screening and speak after the film. The screening of the documentary *The Champagne Spy* will be following by a question-



and-answer session with the spy's son, Ann Arbor resident Oded Gur Arie.

The festival will end on May 7 with a showing of the British film *Sixty-Six*, which tells the tale of young Bernie Rubens, whose bar mitzvah coincides with the 1966 World Cup Finals, and the mounting soccer-fever that diminishes his big day. This Paul Weiland film stars Helene Bonham Carter and Steven Rea.

The Ann Arbor Film Festival is made possible thanks to the Michael and Patricia Levine Philanthropic Foundation, the Charles and Rita Gelman Educational Foundation, and the Michigan Theater. The Ann and Jules Doneson Film Festival Endowment Fund has been recently established by Shira and Steve Klein in memory of Shira's parents in the amount of \$10,000 helping to insure the festival's longevity. The Ann Arbor Jew-

ish Film Festival chairs are Levana Aronson, Roberta Tankanow, and Norman Miller. The Film Festival will also take place in Commerce Township, Birmingham, Windsor, Flint, and Kalamazoo. The full schedule is listed on the JCC website at www.jccannarbor.org.

Sunday, May 3

10 a.m. Preview, *The Little Traitor*

Based on an Amos Oz novel, this film follows the unlikely friendship that develops between Proffy Liebowitz, an 11-year-old Israeli boy, and a British soldier during the British occupation, just prior to the declaration of statehood. Proffy wants nothing more than for the occupying British to get the hell out of his land, and even spends time plotting ways to terrorize the British. When Proffy's friends follow him one day and see that he has been visiting the detested enemy, they report him to the town officials, and he is brought to "trial" for being a traitor. Through the eyes of the boy we see what life was like during this historic time in Israel's history.

8: p.m., *Noodle*

El Al flight attendant Miri Kalderon returns to Tel Aviv exhausted and with noth-



ing but sleep on her mind. But her Chinese maid asks Miri to watch her young son as she runs a brief, important errand. The maid fails to return, leaving Miri stuck with a six-year-old Chinese boy who speaks no Hebrew. Miri learns her maid has been deported, and that the Israeli-born boy (who she calls "Noodle") has no proof of citizenship. This touching comic drama is spun around Miri's life-affirming adventure, the captivating plight of this abandoned Chinese boy, and sheds light on an Israeli reality that is both funny and sad.

Monday May 4

1:30 p.m., *Four Seasons Lodge*

Four Seasons Lodge captures the final season of a community of Holocaust survi-



vors who come together each summer in the Catskills to celebrate their lives. As 82-year-old Fran Lask explains, "This is our revenge on Hitler. To live this long, this well, is a victory." This documentary is moving and entertaining—a last chance to visit a vanishing world and the men and women who trumped Hitler's Final Solution.

5 p.m., *Love and Dance*

Chen is caught between his cultured Russian-born mother and his gruff, but caring,



Israeli father. One day, Chen stumbles into a ballroom dance class for young people and sees Natalie, a stunning Russian girl he falls in love with immediately, leading him to take ballroom dance classes and ultimately bridge the cultural divide in his own family. (Appropriate for ages 10 and up.)

8 p.m., *A Secret*

This award-winning film opens with François, a sickly boy who discovers his Jew-



Ann and Jules Doneson Film Festival Fund created

David Shtulman, special to the WJN

Shira and Steve Klein have created a new fund in the Jewish Community Foundation of Greater Ann Arbor to honor the memory of Shira's parents, Ann and Jules Doneson, and to provide annual support to the Jewish Film Festival in Ann Arbor. The fund will serve as a permanent legacy for the Donesons, and help to perpetuate a community event that was very important to them. Shira Klein described their reasons for creating the fund in this way:

"My mom and dad loved seeing movies at the theater, on the big screen. They had a VCR, but rarely used it, even after we bought my dad his favorite all-time movie, *Scent of a Woman*. Well, maybe that was the only thing he ever watched on the VCR.

"Mom and Dad especially loved the Palm Springs Film Festival. For them, it was almost like taking a college course. They put so much thought into the films they saw, figuring out how to best utilize their time and energy. After receiving the 'course pack' (movie offerings) for the three week 'mini course' my dad would strategically plan his days to figure out how many movies he could possibly fit in a day. Mom would go with him, but often she abbreviated her day.

"When the Jewish Film Festival began in West Bloomfield, they embraced it with this



Ann and Jules Doneson

same enthusiasm. The extra enticement was that it now involved Judaism and movies. My parents were Zionists; my father fought in the War of Independence and they supported Israel throughout their lives and instilled in their children a love of Judaism and Israel.

"So, now with a Jewish Film Festival my parents had the best of their two loves! I would often get a call telling me what movie 'I had to be sure to see!' at the Ann Arbor Jewish Film Festival. I remember Dad absolutely falling in love with *Paper Clips*. He wanted to meet the principal of the high school and the children in the film. He was just so touched by that film and couldn't stop raving about it.

"The surprise of his life came when two of the boys from the film were in Ann Ar-

bor and our daughter, Ariella, who was then working at the JCC, was put in charge of entertaining them for the day. She took them to see my dad!!! What an afternoon he had, and the photo that was taken of him with those boys remained on the refrigerator door until he moved from his home.

"My mom died in 1999, and when my dad died in 2005 I knew I wanted to create some type of ongoing way to remember them that others could also contribute to; the Jewish Film Festival just felt like the right place. It was something important to them and an event that we have supported since its inception in Ann Arbor. I know they would be pleased with the establishment of the Ann and Jules Doneson Film Festival Fund."

Community members who would like to make tax-deductible gifts to the Ann and Jules Doneson Film Festival Fund may do so by sending a check payable to the Jewish Federation of Greater Ann Arbor with a notation indicating the gift should go to the fund.

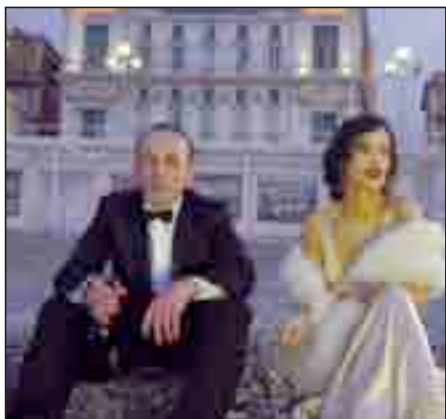
Creating a fund in the Jewish Community Foundation of Greater Ann Arbor is a meaningful way to honor a loved one as well as do a mitzvah for the community. To explore the possibility of opening a fund, contact David Shtulman at david@jewishannarbor.org or call 677-0100. ■

ish roots and some troubling facts about those who are closest to him. Thirty years later François, now a child psychologist, is summoned to search for his father. The film follows a twisting tale through World War II, the 1960s, and 1985, with many startling revelations.

Tuesday May 5

1:30 p.m., *The Counterfeiters*

This Academy Award-winning film, written and directed by Stefan Ruzowitzky,



fictionalizes Operation Bernhard, a secret plan by the Nazis to destabilize the United Kingdom and the United States by flooding their economies with expertly forged currency. The film follows Jewish counterfeiter Salomon "Sally" Sorowitsch as he is coerced into assisting the Nazi operation at the Sachsenhausen concentration camp. Based on a true story by Adolf Burger about a Jewish typographer imprisoned in 1942 for forging baptismal certificates and who was interned at Sachsenhausen, this film won the Best Foreign Language Film Oscar in 2008.

5 p.m., *Waltz with Bashir*

Ari Folman was a 19-year-old Israeli soldier in 1982. His film *Waltz with Bashir* explores a massacre he has no memory of taking place. Lebanese militiamen, inflamed by the assassination of president-elect Bashir



Gemayel, slaughtered hundreds of men, women and children, and stacked the bodies in narrow alleys between houses. This profound Israeli film illustrates the gray area between what was known about the massacre and by whom—events that resulted in the resignation of then-Defense Minister Ariel Sharon. This film straddles memory and dream, history and memoir, and fact and fiction. Using interesting new animation techniques, the film shifts fluidly between times and points of view while it investigates the September 1982 massacre at the Sabra and Shatila camps in Beirut.

8 p.m., *The Champagne Spy*

Until 1965 Egyptian generals knew Wolfgang Lotz as a wealthy German horse breeder



who sent champagne and lavish gifts to "important" friends. This ex-captain in Rommel's Afrika Korps, it was whispered, was actually a lieutenant colonel in Hitler's dreaded SS, as well as working with Egyptian intelligence. When it was disclosed that he was an Israeli spy, Lotz explained that he joined the Israelis when they threatened to reveal his Nazi past. See for the first time the full extent of Lotz subterfuge: far from being an ex-Nazi, the German-born Jew was an Israeli citizen and army officer! Lotz' son, Oded Gur Arie, will answer questions after the film.

Wednesday May 6

1:30 p.m., *Refusenik*

Laura Bialis' new documentary about the long-term suffering of "refuseniks," Jews who tried to emigrate from the Soviet Union during the Cold War. Dissidents such as Anatoly Sharansky, Vladimir and Maria Slepak, and Ephraim Kholmyansky,



weathered extensive harassment, abuse, and heartbreak for requesting emigration visas to Israel. What is most compelling is watching the dissidents age as they continue to hope for freedom.

5 p.m., *The Hope and Soul Tripping*

Singer-songwriter Rick Recht put Jewish rock on the map and, along the way, brought a new generation closer to their Judaism. This new film by Ann Coppel (Gottlieb Prize win-



ner for her Debbie Friedman film) chronicles his journey and includes special guest artists The VoKols of Hillel Jewish University Center, Cantor Sara Stock-Mayo, and Julie Newman and her band. The film is about more than just Rick Recht. It is a documentary about the Jewish rock movement; an inspirational

film about the impact Jewish rock music has had on youth in the United States.

The Hope is followed by *Soul Tripping*. This hour-long documentary follows three young American Jews as they make the journey and



seeks to understand how Taglit Birthright-Israel (TBI)—a program that brings tens of thousands of young Jews on free visits to Israel—affects the lives of participants. The film blends a whirlwind journey through Israel, moments of fun and adventure, and intimate, personal experiences. It includes revealing video blogs recorded by the participants themselves.

8 p.m., *Love Comes Lately*

Max Kohn (Otto Tausig), the aging Lothario of *Love Comes Lately*, is in his 70s and has long shackled up with his beleaguered



girlfriend Reisel (Rhea Perlman). A washed-up writer, Max finds himself invited to give a handful of lectures and readings at universities. Dreams and life mingle in his imagination, and in the film, as he journeys to his academic rendezvous. Blending three short stories by the Nobel laureate Isaac Bashevis Singer, this admirably grown-up tale, exhibits keen sympathy for autumnal sentiments.

Thursday May 7

1:30 p.m., *Constantine's Sword*

This exploration of the dark side of Christianity follows acclaimed author and former priest James Carroll on a journey that focuses



on Christian anti-Semitism as the model for all religious hatred, exposing a long history of violence against Jews and bringing the history of religious intolerance to life. At its core, *Constantine's Sword* is a compelling personal narrative as one man uncovers the dark areas of his own past, searching for a better future.

5 p.m., *The Purple Gang*

This film chronicles one of the most brutal and ruthless organized prohibition gangs in U.S. history. From the chaotic streets of De-



troit's Lower East Side to glamorous speakeasies, *The Purple Gang* shows the inner workings of a Jewish mob's rise from petty street crime to national dominance. Michigan filmmaker H.G. Manos and author Paul R. Kaveff will answer questions after the screening.

8 p.m., *Sixty-Six*

It is the summer of 1966, and England is about to be consumed by World Cup Fever. For 12-year-old Bernie though, the biggest day of his life is looming: his bar mitzvah. Bernie's family is increasingly distracted by business troubles and their wayward older son, and the scale of Bernie's bar mitzvah diminishes daily. Worst of all, the World Cup Final is scheduled to take place on the exact same day. Bernie's longed-for bar mitzvah looks set to be a complete disaster, in this sweet, goofy story of a young North London nebbish waiting excitedly to finally take his place as the center of attention.



The Michigan Theater is located at 603 East Liberty Avenue. Individual movie tickets are \$10 each, or a Festival Pass can be purchased for viewing all 15 movies. Festival Passes cost \$65 for JCC members, or \$75 for non-members, and can be purchased at the Jewish Community Center. Tax-deductible sponsorship opportunities are available with a \$360 donation or more. Look for more information about the Jewish Film Festival, sponsorship opportunities, and special Festival programming at www.jccannarbor.org. To become a sponsor contact Julie Gales, JCC Cultural Arts and Education director, at juliegales@jccfed.org, or 971-0990.

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Tuesdays

11 a.m. Energy Exercise with Maria Farquhar. \$4 per session, or 3 sessions for \$10

Noon. Homemade Dairy Lunch Buffet. \$3 per person

1 p.m. Games and Activities. Join in for a variety of games and activities including mahjong, quilting, art projects, and card games.

1:30 p.m.: Yiddish Tish (Yiddish Conversational Group). Open to the public as well as University of Michigan faculty, staff, and students; all ages and levels welcome. Beanster's Café, ground floor, Michigan League. Free. For more information call 936-2367.

Thursdays

10 a.m. Energy Exercise with Maria Farquhar. \$4 per session, or 3 sessions for \$10

11 a.m. Current Events with Heather Dombey. A Jewish perspective on this week's news. Bring items of interest for group discussion.

Noon. Homemade Dairy Lunch Buffet. \$3 per person

1 p.m. Thursday Special Events and Presentations (see below for details)

2:15 p.m. Literary Group, facilitated by Sidney Warschausky, continues a discussion of *La Cousine Bette* by Honoré de Balzac. Call Merrill Poliner, 971-0990, for more information.

Fridays

1:30 p.m. Yiddish Reading Group at the Jewish Community Center. April 3, 17, 24. Call Ray Juni for additional information, 761-2765.

Thursday special events and presentations

April 2

12:30 p.m. Birthday celebration for all with February birthdays. Bring your family and friends for lunch and birthday cake. **1 p.m.: The Gefilte Fish Chronicles.** Begin the Passover season with humor as we watch this film of a family's joyful preparations for this annual festival.

April 9

The JCC is closed in celebration of Passover.

April 16

The JCC is closed in celebration of Passover.

April 23

12:30 p.m. Allison Pollock, MSW, Jewish Family Services geriatric social worker, will be available for discussion, questions, and assistance.

1 p.m. "The University of Michigan Comprehensive Cancer Center: Learn How We Are Leading the Cancer Fight in Your Community", presented by Marcy Waldinger, chief administrative officer of the UM Comprehensive Cancer Center.

April 30

1 p.m. Don Devine and David Owens return to the JCC for the second act of the Happiness Boys musical revue.



A scene from *The Gefilte Fish Chronicles*



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JCC goes green: Repairing the world one community at a time

Karen Kohn, special to the WJN

As Jews, we are called on to address the responsibility of tikkun olam, or “repairing the world.” These days, that often means trying to find ways to conserve resources and protect our environment. “The JCC is embarking on an effort to go as green as possible,” says Leslie Bash, director of the Jewish Community Center of Washtenaw County. The green initiative is much more than just recycling paper or turning down the thermostats at night. Several recent building renovations include state-of-the-art green technologies that are making the JCC more environmentally friendly than ever before.

“We often think about saving energy by driving energy-efficient cars, but the energy used in buildings exceeds the energy used to operate cars by about three to four times,” says Seth Penchansky, vice president of the JCC board and a member of the facilities committee for the last five years. Penchansky should know: As a principal of Penchansky Whisler Architects, a firm which specializes

viously required. The conference room features a similar configuration.

Maas Lounge floors were replaced with more sustainable and longer-lasting building materials, such as Marmoleum, a natural linoleum flooring made from linseed oil. In areas where carpeting was needed, carpet tiles made from some recycled nylon were used so that small sections can be swapped if needed without replacing the entire area. Some of the carpet tiles are held in place with friction to avoid any possible harmful fumes from glue.

New insulation was added in the lounge where drywall was used so the heating and cooling system doesn’t have to work as hard. Walls were painted with low VOC (volatile organic compound) paint, which reduces the risk of respiratory and other illnesses caused by fumes.

Shatterproof, insulated windows were installed in the new conference room. These new windows also will be installed across the front of the building, thanks to a Federal



Daniel Hirshbein and Ahava Kopald relax in the new Maas Lounge during Kids’ Konnection



Shira McGinity and Lirit Green find getting supplies during Kids’ Konnections a blast



The new Maas Lounge has big bright windows and lots of storage for educational supplies

in sustainable architecture, he oversaw the design and installation of the recent renovations at the JCC.

Energy-efficient building design is not a new concept for the JCC. Since the JCC’s 1987 purchase of its current home—a former Ann Arbor public school building built in 1969—several upgrades have been necessary. The largest expansion, completed in 1998, added significant classroom space to the building, but only met the minimal energy-efficiency standards of the time. Four years ago, the gym was renovated and featured the an energy-efficient rooftop heating and air-conditioning unit with fresh air exchanges to reduce carbon dioxide levels in the room. In construction completed just last fall, which updated the Maas Lounge and staff offices and added a conference room, the JCC went even further to create a greener and more efficient facility.

The renovation included the latest innovations in energy-efficient lighting. In the Maas Lounge, 21 fixtures with four lamps each were replaced by eight fixtures with three lamps each, which also use lower-wattage bulbs. The result was a lighting system that uses just one quarter of the energy pre-

viously required. Besides the obvious benefit of added safety, the windows offer increased energy-efficiency. Insulated glazing and tinted glass reflect the sun’s heat outward during warmer weather and keep heat inside when it’s cold out.

The most ambitious of the JCC’s green initiatives, however, is the installation of geothermal heating and cooling in the overhaul of the Maas Lounge. Unlike conventional heating and cooling systems, which generate heat using electricity or by burning fuel oil or natural gas, geothermal systems send coolant through piping buried underground to extract the heat which exists there naturally. A minimal amount of electricity is used to operate a compressor, pump and fan. The Earth maintains relatively constant temperatures. In southern Michigan, the ground is between 55° and 57° Fahrenheit year-round. By cycling 30° coolant through 55° earth, the system can increase the temperature of the coolant, and thus raise the temperature of the air in the room. In the winter, a geothermal system draws heat from the Earth to warm a room. In the summer, it extracts heat from a room and sends it back underground. Since the soil is much denser than air, it can

change the temperature of the coolant (and in turn, the room) much more efficiently than an air-to-air system.

The new heating system also works in conjunction with an energy-recovery ventilator, which draws in fresh air from a vent in the roof. The unit runs only when a carbon dioxide sensor indicates fresh air is needed, and it recovers 70 percent of the energy that would otherwise be lost by conventional air-circulation systems, enabling the heating and cooling system to run more efficiently.

While geothermal technology may sound like science fiction, it actually works well and is very cost-effective. There may be a higher initial installation cost, but the system can pay for itself within five years in recouped energy costs. Geothermal heating is twice as efficient as standard equipment, has twice the life span, and requires less maintenance. According to Penchansky, it just makes good business sense.

“The best things we can do to conserve energy are to use new light bulbs, install better insulation, and improve heating and cooling in homes and offices,” says Penchansky.

The JCC intends to upgrade the building further in the coming years. The spring “Raise

the Roof” auction, to be held on March 28, is to raise funds to replace the JCC’s 23-year-old roof and install thicker insulation.

Eventually, the JCC must replace the 40 year-old boiler that heats the original building. “When the boiler expires, we’d consider using geothermal heating again in the future,” says Leslie Bash. The geothermal heating system in the Maas Lounge serves as a pilot project for such an upgrade. Although a building-wide upgrade would be a large investment, some of it could be financed by energy savings. ■

The renovation of the Maas Lounge was made possible by a grant from the Benard L. Maas Foundation and funds raised from the 2007 JCC Auction fundraiser. The JCC office and conference room construction was partially funded by a grant from the Jewish Federation of Washtenaw County. The new windows are made possible by a Federal grant from the Department of Homeland Security.

Florence Melton—The woman behind the Mini-School

Julie Gales, Special to the WJN

Florence Zacks Melton never graduated from high school, but her name is synonymous with a system of Jewish education used all over the world. She was a businesswoman, community leader, philanthropist, poet, yoga teacher, and inventor. She was the proud holder of 19 patents, ranging from removable shoulder pads to latex foam slippers. Until her death in February 2007, at age 95, she was a powerhouse of activity and ideas, still lecturing, teaching, and inventing.

The Florence Melton Adult Mini-School, a two-year, pluralistic program promoting Jewish literacy, currently operates in 65 sites internationally, including Ann Arbor. The school grew out of a realization Melton had when she turned 70 years old, in 1980, and realized that she was a woefully undereducated Jew. Although she had been raised in a Jewish home in Philadelphia by parents who had fled Russia's pogroms and a grandmother who spoke to her only in Yiddish, she felt she should know more. She would acknowledge that she had successfully raised two boys to Jewish adulthood and was an active member in her synagogue, but something was still missing. Melton was known to have said, "I knew how we did everything as Jews, but I didn't have any clue why we did it!"

Melton suspected that she wasn't alone. When she looked around at the broader Columbus, Ohio, community where she lived,

she saw that more and more Jewish adults were ignorant of their Judaism and spent most of their time just "going through the motions." Moreover, to Melton's way of thinking, there was no one—no person or organization—doing anything about it. Melton decided she would do something about it herself, reasoning that if she approached the various educational institutions in her community, someone would understand the need for developing such a program. Nonetheless, Melton was turned down by every Jewish leader, educator, faculty member with whom she spoke.

"Nobody believed that anybody would

"I knew how we did everything as Jews, but I didn't have any clue why we did it!"



Florence Melton

pay money as an adult to go learn about Judaism," Gordon Zacks (one of Florence's sons from her first marriage) recently recalled at an International Melton Director's conference in Chicago, home of the North American Melton Office. Ultimately, Florence and her husband, Sam Melton, finally convinced Hebrew University to develop the curriculum, and the rest is history.

Hebrew University created the Florence Melton Centre for Jewish Education. When Florence died at 95, along with bequeathing us Dearfoam™ slippers, she left us the Florence Melton Adult Mini-School. Since it was

established in 1986, the Mini-School has transformed the landscape of adult Jewish education in the United States.

Even in a town like Ann Arbor, where there is considerable opportunity for Jewish learning, the JCC's Melton Mini-School is a big draw. The Mini-School, which meets Monday evenings at the JCC, opened last September with 28 students. Ann Arbor Melton student Susan Fisher considers her Melton experience invaluable. "I truly appreciate the opportunity to participate. My formal 'Jewish Education' has been in hiatus for many years and Melton as provided me the opportunity to re-engage. Classes are compelling due to the outstanding course material, the knowledge and skill of the instructors and the class composition. The small group and general class discussions of the varied and diverse texts are terrific and I continue to be amazed at the breadth and depth of knowledge and insights that my fellow classmates bring to the discussions. Attending is one of the highlights of my week." ■

To learn more about the JCC Melton Mini-School, or to visit a class, contact Julie Gales, JCC Cultural Arts and Education director and Melton Mini-School director, at juliegales@jccfed.org or 971.0990.

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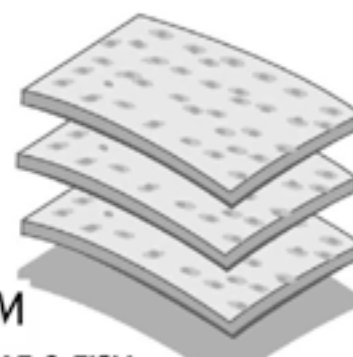
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Congregations

April events at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Current Topics Series

Ilana Blumberg, Ph.D., will present “Men and Women in the Book of Genesis: Partners or Rivals?” on Sunday, April 26 at 7:45 p.m. at Beth Israel Congregation, a part of their Current Topics in Jewish Studies series.

Blumberg received her B.A. summa cum laude from Barnard College and her Ph.D. in English literature from the University of Pennsylvania. She is currently an assistant professor at Michigan State University, where she teaches courses on Bible and Midrash, Jewish literature, and 19th-century novels and culture. She has taught at the University of Michigan, the University of Pennsylvania (where she won the Dean’s Award for Outstanding Teaching), Barnard College, and the Drisha Institute for Jewish Education. Her memoir, *Houses of Study: A Jewish Woman among Books*, won the Sami Rohr Prize for Jewish Literature Choice Award and was a finalist for the *Moment Magazine*



Ilana Blumberg

Emerging Writer Award, as well as the National Jewish Book Award in Women’s Studies. It has just been reissued in paperback

Community Yom Hazikaron (Israel Memorial Day) Ceremony

Beth Israel Congregation will host the community wide Yom Hazikaron (Memorial Day for Fallen Soldiers and Victims of Terrorism) event on April 27 at 7 p.m. in the Beth Israel Sanctuary. The entire community is invited. Yom Hazikaron is an Israeli national holiday observed on the fourth day of the month of Iyar of the Hebrew calendar, on the day preceding the celebration of Israel Independence Day, *Yom Ha-Atzma’ut*. This day honors veterans and fallen military personnel of the Israel Defense Forces and other Israeli security services who died in the modern Arab-Israeli conflict, including the pre-state days, as well as civilians murdered by acts of terrorism—over 22,000 people who were killed in the line of duty, and over 1,600 civilian terror victims. Observing memorial day and independence day in such close proximity is intended to remind people of the price paid for independence and of what was achieved with the soldiers’ sacrifice. These holidays are especially important among Israelis, most of who have served in the armed forces or have a connection with people who were killed during their military service.

Malli Holoshitz is chairing the planning committee, which includes Tomer Tzur, the community’s Israeli shaliach. If you are interested in helping to plan the event, call the Beth Israel office at 665-9897.

Lunch and Learn Series

On May 1, 22, and 29, Beth Israel Congregation will present a Lunch and Learn series from noon–1:15 p.m. in the Garfunkel-Schteingart Activities Center (2010 Washtenaw). Participants are asked to bring a dairy lunch; the congregation will provide drinks and dessert. There is no charge for these events.

Tot Pre-Passover Shabbat Dinner

All families with children in preschool through first grade are invited on Friday, April 3 at 5:30 p.m. for Passover craft making (crafts which can be used at the family seder) and a special dinner with songs and stories. There is a charge, and families are asked to pre-register.

Shabbat Programs for Young Children

Tot Shabbat is held from 11:15 a.m.—noon on the second and fourth Saturday of every month, for children up to age 5 and their families. This is a free, kid-centered learning service with stories, songs, and participatory activities. This month Tot Shabbats are April 11 (led by Peretz Hirshbein), and April 25 (led by Jessica Kander). On April 25 at 11 a.m., first through fifth graders are offered a special themed program “Celebrating

Israel’s 61st Birthday” with songs, dance, and snacks, all with an Israeli theme. On all Saturdays, child care is provided by adult workers so that parents may participate in the service. An alternative Junior Congregation and Moadon (gathering place) is offered for elementary aged children on April 4 and April 11.

Passover Services

Passover morning services are held in the Beth Israel Sanctuary on the first two days of Passover, April 9 and April 10, and on the last two days of Passover, April 15 and April 16. All services begin at 9:30 a.m. and conclude around noon, followed by a light kiddush of Passover sweets. Mincha/Maariv services vary on Passover. Check www.bethisrael-aa.org for latest information.

New members in April enjoy 15 months of membership

Individuals and families who join Beth Israel Congregation in April can sign up for 15 months of membership, including the 2009 High Holidays, for the same fee as a 12-month membership. In addition, a \$300 reduced-rate membership is available for new members aged 35 and under, for the first year, and includes High Holiday tickets.

All of Beth Israel programs are open to the general community. For further information call 665-9897 or check out www.bethisrael-aa.org.

Activities at Temple Beth Emeth

Ronnie Simon, special to the WJN

Share in Rabbi Levy’s 25th Anniversary

Saturday, April 25, will be the main gala celebration of Rabbi Levy’s 25th year as the spiritual leader at Temple Beth Emeth. The party, to be held at Washtenaw Community College’s Morris Lawrence Building, will begin at 7:30 p.m. Tickets are \$50 in advance at the TBE office, and \$60 at the door. The evening will include entertainment, appetizers, and desserts, and is open to the community. Further celebrations will be on May 2 at the IHN Alpha House, on May 9 with a Day of Learning led by Rabbi Levy, and on May 15 with a special family-friendly creative Shabbat service and oneg.

Adult Education at Temple Beth Emeth

Communicating End-of-Life Decisions Sunday, April 19, 4 p.m.

TBE and St. Clare of Assisi Episcopal Church hold their yearly ethics seminar to discuss ethical issues from the viewpoint of different religions. This year St. Andrews Episcopal Church will join in the programming to present “How to Create and Communicate your End-of-Life Decisions.” Panel members and their topics include:

- Ed Goldman, J.D.: The legal and ethical issues in making these decisions.
 - Rosane Chan, RN., M.S., ACHN.: Designing your own care, and the difference between curative, palliative, and hospice.
 - Reverend Alan G. Gibson: A spiritually fulfilling death and how to plan for it.
 - Susan Bickley: Sharing her story on having “the discussion” and why it is so necessary.
- The community is invited to attend this program, to be held at Temple Beth Emeth on Sunday, April 19 from 4–6 p.m.

Haftarah Cantillation with Cantor Rose

Learn the melodies of Haftarah with Cantor Annie Rose on Mondays in the TBE Adult Lounge. This continuing class meets from noon–1 on April 6, 13, 20, and 27. All materials are provided: texts, CDs, study materials. All are welcome, and the class is free. Registration is preferred, call the temple office at 665-4744.

Sisterhood Torah Study with

TBE’s Sisterhood Torah study with Cantor Annie Rose, using the new *Women’s Torah Commentary*, continues on Monday evenings at 7 p.m. on April 6 and 20. Torah Study includes reading of the text, commentary, poems inspired by the text, and lively discussion. At 8:30 p.m. the session concludes with a meditation session in the chapel, open to all who wish to stay. Torah study is open to all women free of charge, and Torah commentaries are available for use during study. For further information contact Sisterhood president Hillary Handwerger, 662-0154.

Shabbat and Holidays at TBE

Friday Night Live

Friday, April 3, 7:30 p.m.
Abe Morrison and David Koenig have again composed an original musical service, which will be led by members of High School Shir Chadash on Friday, April 3 at 7:30 p.m. at Temple Beth Emeth. Over 30 students are involved. The community is welcome to participate in this lively Shabbat worship experience. An oneg Shabbat follows the service.

Tot Shabbat

Join in every week for Tot Shabbat at 5:30 p.m., followed by dinner at 6 p.m. and Shira (Song Fest and Service) at 6:45 p.m. Tot-friendly dinner of macaroni and cheese, fish sticks, applesauce, and animal crackers costs \$5 and is available at the door. Tot Shabbat services continue weekly through June. This is a great way to meet other families with young children and to begin Shabbat in a meaningful way. Open to the entire Jewish community.

Torah study with Rabbi Levy

Saturday mornings, 8:50–9:30 a.m.
Rabbi Levy offers an ongoing modern exploration of the weekly Torah portion, drawing on tradition commentaries and today’s scholarship. This class relies on group participation and draws wisdom and history from our deepest sources. Torah Study is held in the TBE chapel.

Birkat Hachama

Wednesday, April 8 at 6:45 am
Come to TBE for a sunrise service led by Rabbi Levy and Cantor Rose at 6:45 a.m., to welcome creation. All are welcome to participate in this unique—once in every 28 years—experience. Bagels and coffee follow.

Passover Yiskor Service

April 15 at 11 a.m., TBE will hold its Passover Yiskor Service and Lunch. This service is open to all. Call the office, 665-4744, to register for the luncheon.

Beth Emeth Second Night Seder

Thursday, April 9 at 6 p.m.
Beginning April 1, Temple Beth Emeth will open attendance to its annual second night Seder to the community, if seating is still available. This year’s seder is catered by Simply Scrumptious and includes chicken marbella, oven-roasted red skin potatoes, oven-roasted asparagus, and tossed salad. All ritual items, and wine and grape juice, are included for a cost of \$18 per adult and children 12 and over; \$12 for children ages 4–11; and free for children 3 and under sharing with a parent. Call the office, 665-4744, to inquire about availability.

Pulpit Exchange Weekend

Living together in the same building, Temple Beth Emeth and St. Clare’s Episcopal Church have several yearly opportunities to join together for programs, celebration and social action: The annual Thanksgiving Service, a joint ethics seminar, the newly organized TBE participation in the “Back Door Food Pantry,” and the annual “Pulpit Switch.” This year TBE will welcome Reverend James Rhodenhiser as he gives the sermon at Shabbat Services on Friday, April 24, at 7:30 p.m. The same weekend, on Sunday, April 26, Rabbi Levy will give the sermon at the 10 a.m. St. Clare’s service. Members of each congregation are welcomed guests, and there is an opportunity to mingle and get to know each other better at the “oneg” following each service.

Jewish Hikers of Michigan

The Jewish Hikers of Michigan (JHOM) will hold their second outing of the season on April 26 at the County Farm Park (2230 Platt Rd.) at 1 p.m. (See article on page 3.)

From the Rabbis

Shabbat in Tzefat

Robert Dobrusin, special to the WJN

I am quite fond of telling people that I am a *Litvak*. By definition, a *Litvak* is a Jew who comes from (or is a descendant of those who came from) the area in and around Latvia and Lithuania. My paternal grandfather came to the United States from the city of D'visnk in Latvia.

Calling yourself a *Litvak* (or a *Galitzeaner*, or a Polish Jew, or whatever it might be) used to matter a little more than it does now. A couple of generations ago, you could get into a fairly exciting family fight over whether you pronounced it "kugel" or "kigel" or whether you ate potato latkes with something sweet (like apple sauce) or sour cream. These various traditions derived from the local traditions of European origin. A couple of generations later, it just doesn't seem to matter as much now as it did when I was a kid.

But when I call myself a *Litvak*, I am not referring as much to food traditions (although I still cringe when I hear the word "kigel") as I am referring to a perspective on Judaism. *Litvaks* have the reputation of being much more rational, much less mystical, impatient with what some might have considered "spiritual" matters, and much more interested in the intricacy of Jewish law.

I don't fit that category entirely, as I like to consider myself a "spiritual" person, and have a

bit more of a relaxed approach to the intricacies of Jewish law. But I fit into the category of the "*Litvak*" because I

would rather leave the well-respected mystical elements of Judaism to others and focus on a much more rational approach to Jewish tradition.

So it was with a bit of trepidation that the summer before last I conceded to our tour company's suggestion that we spend a Shabbat (and two more nights, as well) in the city of Tzefat in northern Israel. I had been to Tzefat before, but only briefly, and certainly never for a Shabbat.

Tzefat (often referred to in English as *Safed*) is the historical center of mysticism in Israel. To quote from the city's website: "The city flourished in the 16th century, when many famous Jewish religious scholars and mystics moved to Safed following the Spanish Expulsion, fleeing from the horrors of the Inquisition. Safed then became the spiritual center of the Jewish world, where *Kabbalah* (Jewish mysticism) reached the peak of its influence. Kabbalists, such as Rabbi Yitzhak Luria (Ha-Ari HaKadosh) and

Even this rational, "unmystical" Jew found Tzefat to be a captivating place and, dare I say it, a spiritual center for all of us regardless of how we define spirituality.

few, made the city famous."

Tzefat's history is fascinating, as it suffered the effects of earthquakes and military battles more recently; but Tzefat's reputation as a tourist destination stem more from its role as a center of mysticism. It seemed to be a place that *Litvaks* would be uncomfortable visiting.

Well, I'm here to tell you that nothing could be further from the truth. Even this rational, "unmystical" Jew found Tzefat to be a captivating place and, dare I say it, a spiritual center for all of us regardless of how we define spirituality.

What is unique about Tzefat? First of all, the mountains and the clear air of the Galilee make it a gorgeous setting.

Next, the history—the synagogues of Tzefat are fascinating. Visiting the Karo synagogue with its blue walls or the Ari synagogue with its fascinating symbolism, and standing in the place where our beloved Shabbat hymn "L'cha

Rabbi Shlomo Alkabetz (author of "L'cha Dodi") and Rabbi Yosef Karo (author of the *Shulchan Aruch*), just to name a

Dodi" was written and where students stood on *erev Shabbat* anticipating Messianic redemption, is such a moving experience.

And to see people today applying the lessons of Kabbalah in art and other forms of creative activity makes this *Litvak* stop and think about the more mysterious aspects of our tradition, which I often dismiss too quickly.

My favorite city to visit in Israel is, not surprisingly, Jerusalem. But, during recent visits to Jerusalem, I have been disappointed by the relative hustle and bustle of the city on Shabbat. Traffic has increased, more stores are open, and while I wouldn't argue with Jerusalem's desire to live as they choose, I sometimes regret that the Shabbat in Jerusalem that I remember from thirty years ago is a thing of the past.

The remedy for that is to go to Tzefat. Shabbat in Tzefat was quiet, reinvigorating, and fascinating, and I didn't have to think twice when I started to put our itinerary together for our trip this summer. In fact, I moved the itinerary around so that we would spend our second Shabbat in Tzefat, a day before returning home. I look forward to taking some of that spirit home with me and I urge you all to take the opportunity, when in Israel, to visit Tzefat and walk its alleyways, pray in its synagogues, and breathe in its beautiful and inspiring air. ■

The challenge of history and life

Rabbi Robert Levy, special to the WJN

Why is Pete Rose excluded from the Hall of Fame for betting on his own baseball team while those who used performance-enhancing drugs continue to play and are eligible for enshrinement in Cooperstown, New York? Putting it another way, why does a sin that did not affect the integrity of the game result in expulsion, where as sins that clearly altered the outcome of the sport and affected the integrity of the game qualify for an apology and a "let's move on?" Both may be wrong, but it is hard to argue that Rose's betting on his own team to win posed a more serious distortion of the game than bulking up on drugs.

The answer is the very Jewish answer of history. Baseball's moment of "original revelation," its Sinai, so to speak, occurred when the Chicago "Black Sox" (really the White Sox) threw the 1919 World Series. The idea of a "commissioner of baseball" was invented to clean up the sport and prevent further scandals. The first commissioner did his job with ruthless righteousness. The cheaters were expelled from baseball for life. Even the player who refused to cheat, but failed to report the cheating, was banned for life and later refused reinstatement. And all other players were told that any baseball related contact with these

players in the future would result in their expulsion. So the game was saved from gamblers. And this is the precedence under which Pete Rose received his lifetime ban, not for cheating. History rules with an iron fist.

Performance-enhancing drugs had no history; ball players may, at times, have used drugs, but not to better themselves. New drugs, new moralities, and no penalties. Baseball, to its detriment, had an overwhelming focus on gambling and its threat to the game, but no focus on drugs. This is what happens when you are a slave to history. If you are only looking for the curve ball, the knockdown pitch will hit you hard.

So in baseball, and so in life. Sometimes history can move us to a better understanding of the present. However, sometimes a commitment to the lessons learned in the past can lead us to miss the new circumstances that arise if we do not wisely bring together the two. The Jewish people live in times that require both the wisdom of the past and fresh awareness to the present. Our business ethics, our patterns of sexual morality, our support, love, and commitment to Israel, our concerns for Jewish survival, all require the balance between what we have learned, and what we are learning and have yet to learn. ■

The fifth question of Passover

Rabbi Aharon Goldstein, special to the WJN

A central theme of Passover is the asking of questions by the children and the answering of them by the adults. There are ways of asking questions and ways of answering questions, depending on whether the child belongs to the category of the "wise," the "wicked," the "simple," or "the one who doesn't know how to ask." While the famous four children of the Passover Hagada differ from one another in their questions, intellect, Jewish involvement, affiliation and reaction to the seder, they all have one thing in common: They are all present at the seder. Even the so-called "wicked" child is there, taking an active, though rebellious, interest in what is going on in Jewish life around him. This at least justifies the hope that someday also the "wicked" one will become wise, and more conscientious about Judaism.

Unfortunately, today there is another kind of Jewish child: The one who is absent from the Seder; the one who has no interest whatsoever in Torah and mitzvot, laws and customs; the one who might not even be aware that there is a Seder, or an Exodus from Egypt or the subsequent giving of the Torah at Mount Sinai. This fifth child is not even necessarily a child in chronological years. This leads us to a



fifth question of Passover: What are we doing to reach out to our fellow Jews who might not be aware of the beauty, spiritual depth, and rich cultural tradition of the Passover holiday, specifically, and Judaism generally?

This Pesach, whether at a public Chabad seder of nearly 1,000 participants in Bangkok, or a private seder in a studio apartment in Manhattan, let us not only accommodate every Jew who wants to be at a seder, but let us all have the goal of reaching out to and bringing to our table one Jew who would not otherwise be at a Passover seder.

And in the Rebbe's words, "May God grant that all Jews be gathered together at the same table of the Passover Seder, to celebrate Passover in its true spirit and manner...and may the gathering also of those 'lost tribes of Israel,' and their assembly at the Seder table, hasten the beginning of the true and complete Redemption of our people, through our righteous Moshiach, speedily in our time." ■



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Growth, Transformation, Healing

With observance rising at Passover, so does kosher food business

By Sue Fishkoff

BERKELEY, Calif. (JTA)—Sharon Rudnick was enjoying a corned beef on rye one evening at Saul's Deli, the lone beacon of Jewish cuisine in this northern California town, and sharing memories of the kosher-style delicatessen her grandfather used to own in Newark, N.J.

The 51-year-old writing consultant did not grow up keeping kosher, and doesn't keep kosher today. But every spring she stocks up on kosher-for-Passover matzah, gefilte fish and wine to serve at her seder table. "Not the sweet fortified wine," Rudnick hastens to add. This is, after all, the San Francisco Bay area.

Why does she do it?

"I have no clue," she shrugs, pointing out that the kosher products she buys "immediately become *treif*," or non-kosher, when she serves them on her non-kosher dishes.

It makes no logical sense, but it feels right. Rudnick even tries to buy Israeli Passover items when possible.

"To support them," she says.

Rudnick does what a lot of other American Jews do. They may not keep kosher during the rest of the year, but they wouldn't think of putting bread or a pork roast on the Passover table. Some of these ordinarily non-observant Jews will just buy a box or two of Passover matzah, and maybe a bottle of holiday wine. Others will buy enough for the eight days, maybe throwing in some kosher-for-Passover macaroons or a jar of gefilte fish.

For some it's a mark of Jewish identity. For others it's nostalgia or respect for tradition, a nod to parents or grandparents. For still others, like Rudnick, it just feels right.

Passover is the most widely celebrated Jewish holiday, marked by 77 percent of American

Jews, according to the 2000-01 National Jewish Population Survey. It's easy to observe even if you don't know all the proper rituals, says Rabbi Kerry Olitzky, director of the Jewish Outreach Institute, which sponsors "Passover in the Aisles," an outreach campaign held every spring in the kosher section of supermarkets.

"Passover is home based and there's a lot of flexibility, it allows people to experiment without fear," he says. "And it's got those two basic ingredients, food and family."

Even some Jews who partially observe kashrut, or Jewish dietary laws, during the year ratchet up their observance a notch at Passover.

Sharon Silver of Glenview, Illinois, keeps a kosher home year-round but will eat non-kosher food in restaurants. During Passover, however, she observes Jewish dietary laws both inside and outside her home.

"I love the mindfulness of it, the sense of self-control and discipline," she says.

Passover, not surprisingly, is the biggest moneymaker of the year for kosher food manufacturers. Kosher marketing consultant Menachem Lubinsky reports that Jewish ethnic food companies do 40 percent of their annual sales around Passover.

Two companies that especially enjoy the financial benefits of the holiday are PepsiCo and Coca-Cola, both of which replace the high-fructose corn syrup they usually use to sweeten their soft drinks with cane sugar at Passover -- corn is *chametz*, a grain forbidden during Passover by Jewish law.

Whether customers really prefer the taste of real sugar or just like the idea of a product that is available only a few weeks a year, every spring they stock up on it. "It's the one time of the year

that Coke and Pepsi realize a big bump in sales," Lubinsky says.

Yakov Yarmove, a kosher buyer for 1,500 stores in the Supervalu chain, tells of coming across a man in one of his stores who had 40 bottles of kosher-for-Passover Coke in his shopping cart. "I said, 'you're having a big seder!'" Yarmove recalls. "He said, 'I'm not Jewish, I just love this stuff.'"

Kosher food manufacturers roll out as many new products as they can for Passover to capture that brief surge of shoppers. This year there are at least 400 new kosher-for-Passover products on the shelves, Lubinsky says, from noodles, sauces, dips and salads to gourmet desserts and ready-to-eat meals.

Among the hottest new items, he says, is a kosher-for-Passover "white bread" by Laromme, a bakery in Monsey, New York.

Supermarkets gear up early for the Passover rush, putting in their orders the previous summer or early fall. Since this year's orders were placed before the economic crunch hit, some retailers are worried that they won't see their usual bump in sales. Others are unconcerned, saying they have a captive audience at Passover -- Jews who don't keep kosher the rest of the year but make a beeline for the Passover display right before the holiday.

"It's business as usual this year," says Steve Ravitz, president of Supermarkets of Cherry Hill, who oversees five ShopRite stores in southern New Jersey. "I've been doing Passover for 42 years and I can tell you, it's enormous."

And it's not just Jews buying and consuming Passover products. Ravitz notes many of his non-Jewish customers with wheat allergies stock up on gluten-free Passover products, especially

pasta and cookies. Yarmove notes that macaroons are particularly popular with non-Jewish consumers, who would buy them whether they were kosher for Passover or not.

Non-Jews attending their friends' Passover seders means even more sales of matzah, chicken, gefilte fish, horseradish, macaroons and wine. And increasing numbers of churches hold seders, often presenting them as re-enactments of the meal they assume was Jesus's Last Supper.

Sometimes they are joint seders held by a synagogue and a church, like the one run last year by the Tree of Life Congregation in Pittsburgh, Pennsylvania, with Bethesda Presbyterian Church. The meal was underwritten by a local supermarket that provided Passover ritual items and enough kosher chicken, tzimmes and other prepared foods for 170 guests.

"The store felt it was good for Pittsburgh to bring these different people together," says Tree of Life Rabbi Stephen Listfield.

Other churches hold seders on their own. The First Parish Church of Groton, Massachusetts, in April will be running its sixth. The Rev. Elea Kemler says many of the 100 guests who show up are Jewish, either members of her church or their extended families and friends. The church buys Passover matzah in bulk, and asks participants to bring prepared foods using kosher-for-Passover ingredients.

"We don't talk about Jesus," she says. "It really is a seder. So we want the food to be kosher."

Still, mistakes happen.

"Every year, I swear to you, someone brings a basket of rolls," Kemler says. "We just put it away quietly." ■

The seder: A pathway to spiritual well-being

By Paul Steinberg

ENCINO, Calif. (JTA)—I am addicted to the news. Something enormously dramatic and extraordinary seems to be happening all the time, whether it's war, terrorism, natural disasters, corruption, environmental destruction or economic upheaval.

With this constant tumult, one may wonder if the state of the world is growing more dismal. More likely it was always like this, but without the Internet and television it was lesser known. People seem to be constantly seeking answers on how to cope, gain more control of their lives and remain spiritually whole.

"Positive thinking" is one of the more en vogue means to spiritual healing and an unquestionable hot seller. It's a terrific practice and one that Judaism supports through the prayer book's daily blessings and affirmations. The power of positive thinking is also found in Chasidic circles: As the Yiddish expression goes, "*Tracht gutt, vet zein gutt*" or "Think good, and it will be good."

But would Judaism support the notion that how one thinks is, as the best-seller "The Secret" puts it, "The law that determines the complete order in the Universe, every moment of your life, and every single thing you experience in your life ... You are the one who calls the law of attraction into action, and you do it through your thoughts."

The thinking seems to be that we become rich or poor, suffer or are contented because of how we think. Even the High Holidays prayer

book doesn't go quite that far when it notably declares that prayer, repentance and righteous acts are able only to "lessen the severity of evil" in our lives—not entirely "determine the complete order of the universe."

Frankly, it seems terribly stressful to accept the idea that how we think is the total determinant in our lives. What if I just cannot think positively because terrible things are happening? And the added realization that my subsequent unhelpful thinking is only dragging me down further, bringing even more pain and misfortune to my life, is a bitter message to embrace. This is especially true when one loses his or her job in a frightful economic climate, suffers a family tragedy, or is simply born into the desperate conditions of impoverishment or ethnic genocide.

Judaism offers another alternative, as it does not assume that we can be or will be intellectually or emotionally impeccable. The Torah unapologetically recounts numerous examples of discontent, desire, lust and deceitfulness from Jacob to King David. And rabbinic literature frequently portrays the Rabbis with their human foibles rather than as blissful saints. In this spirit, the Talmud tells of God denying the heavenly angels' request to receive the Torah for themselves rather than for us:

"God said to them [the angels]: 'Did you go down to Egypt; were you enslaved to Pharaoh: why then should the Torah be yours? ... Do you dwell among people that engage in idol worship; ... Do

you perform work, that you need to rest [on the Sabbath]; ... Is there any business dealings among you; ... Is there jealousy among you [that you need to resist murder and adultery]; is the Evil Tempter among you?' Straightway they conceded to the Holy One, blessed be He" (Shabbat 88b).

The Torah serves as a guide to life, given to people, not angels, not merely because of what we do but also because of what we are. Human beings, unlike angels, feel and think—and by virtue of our earthly existence, we feel and think imperfectly.

So if Judaism does not prescribe positive thinking as the chief and sole method for spiritual health, what does it advise?

Consider the Passover seder, today's most popular and arguably most profound Jewish observance. The seder is essentially comprised of four elements, each representing Judaism's answer to how to live a healthy spiritual life.

1. Family. Biblical scholar Nahum Sarna posited, "Family life is the bedrock on which Jewish society stands." The Passover seder is a family event. It is constructed so that parents and children each have a part. Creating a time, a place and a structure for family events is vital to well-being.
2. Learning. Because we are innately imperfect, Judaism advises lifelong learning and truth seeking, not just for the young or uninitiated, but for the old and wise, too. The seder is a ceremony of study, and the learning and intellectual growth generate a sense of joy and inspiration.

3. Ritual. Every culture has its own symbols that represent its deepest principles and values, even in secular American (e.g., flags, monuments). But identifying symbols alone is never enough. We must interact with our symbols and engage in symbolic behavior in order to remind us of those most important parts of our lives. Rituals bind us to others, to God and to our own sense of spirit.
4. Communal heritage. We are unified as a community by those who came before us. The lives we lead today are the reason our ancestors worked as they did. They endured suffering, fought injustices and built societies for us as much as for themselves. Acknowledging our historical and spiritual legacy develops our own sense of self-esteem and self-worth, as well as our hope for the future.

In times of doubt and even in times of grace, Judaism offers us multiple avenues to access self-healing. We cannot always think positively—who can in times of turmoil? But if we make time to act positively and participate in family, learning, ritual and matters of communal heritage such as the Passover seder, we will discover what transcends any obstacle we face. ■

Paul Steinberg is a rabbi and educator at Valley Beth Shalom in Encino, Calif., and the author of the Jewish Publication Society's Celebrating the Jewish Year series.

Miriam sits at my seder table

Julie Gales, special to the WJN

Throughout the history of the Jewish people, the name Elijah has been a symbol of hope. Elijah was a leader and prophet in ancient Israel who led a people's rebellion against a wicked government. Tradition says he never died and that he will return some day to announce freedom for all the people of the world. Jews place Elijah's cup on their Passover seder tables, and also open the door for Elijah near the end of the seder, to affirm their commitment to the future by pledging to continue to work for peace and justice throughout the world.

In the 1980s a group of women in Boston, Massachusetts, designed a ceremony to highlight the important role of women in Jewish history and acknowledge the equality of women in Jewish traditions and community. This ceremony celebrated the *Mayim Chayyim* (Living Waters) of Miriam's mythical well, and the women drank from a special goblet called *Kos Miriam* (The Cup of Miriam). The idea of using a Miriam's Cup at the Passover seder was a natural progression because of Miriam's central role in the Exodus story.

Miriam appears at the very beginning of the Exodus story, watching over her brother Moses, asleep in a reed basket in the Nile River. We place Miriam's cup on our seder table to honor the role of Miriam, the Prophetess, and to highlight the contributions of women to Jewish culture, past and present, whose stories have rarely been told.

Miriam's cup is filled with water to recall the story of Miriam's well, which was a source of water for the ancient Israelites in the desert. The water provided much-needed sustenance, while Miriam's kind words, it is said, provided the wandering Israelites confidence to overcome the hardships of the Exodus. Like Miriam, Jewish women in all generations have been essential for the survival of the Jewish people. We pass Miriam's cup and fill it with water so that our daughters and

sons may learn about important women role models, and draw strength and wisdom from our heritage.

At my family's seder, we pass Miriam's cup around the table and we symbolically add



The Jewish Cultural Society's Rosh Hodesh Women's Circle with their permanent collection of Miriam's Cups used at the JCS 2nd Night Seder.

other women who have made important contributions to our lives or society to the goblet. Each person at the seder adds some water to Miriam's cup from a small pitcher and shares the name and something about a woman that they admire. It is a wonderful and welcoming way to begin the seder. It brings loved ones and important people from our lives, history, or our world to our seder table. In this way, we all participate in the process of modernizing our traditions to make them vital and valuable to us as contemporary Jews. ■

A couple years ago, the Rosh Hodesh Women's Circle at the Jewish Cultural Society decided to formalize Miriam's presence at the Second Night Community seder. About 30 women, grandmothers, mother, and daughters, spent two nights painting wine goblets with special glass paint. These beautiful goblets are now used each year on the JCS seder tables as recognition of Miriam's importance in our past and our present and a reminder that we all can contribute to the strength, health, and continuity of the Jewish People.

JCS hosts Second Night Community Seder

Julie Gales, special to the WJN

The Jewish Cultural Society will hold its annual Second Night Community Seder on Thursday, April 9, at 6 p.m. at the Jewish Community Center of Washtenaw County. The JCS Haggadah was written by its members and is in keeping with the community's secular humanistic philosophy. It shares a compelling narrative that links participants to their families and to the generations that have preceded them. The haggadah recalls the history and journey of the Jewish people—not just from long ago, but continuing to today. It renews one's Jewish identity and recommitment to a belief that, with one's help, enslaved and oppressed peoples everywhere can aspire to and achieve freedom.

Highlights of the JCS Second Night Community Seder include a Miriam's cup ritual where thoughts are shared about the important women in the community and participants' lives, the singing throughout the seder, the entire community reciting the four questions, the opportunity members have to stand and acknowledge someone whose contribution to the pursuit of freedom echoes within them, and the children's search for the afikomen.

The seder, a vegetarian and kosher-for-Pesach potluck, is a family-friendly event and everyone in the community is welcome to attend. Contact the JCS at 975-9872 to make a reservation.

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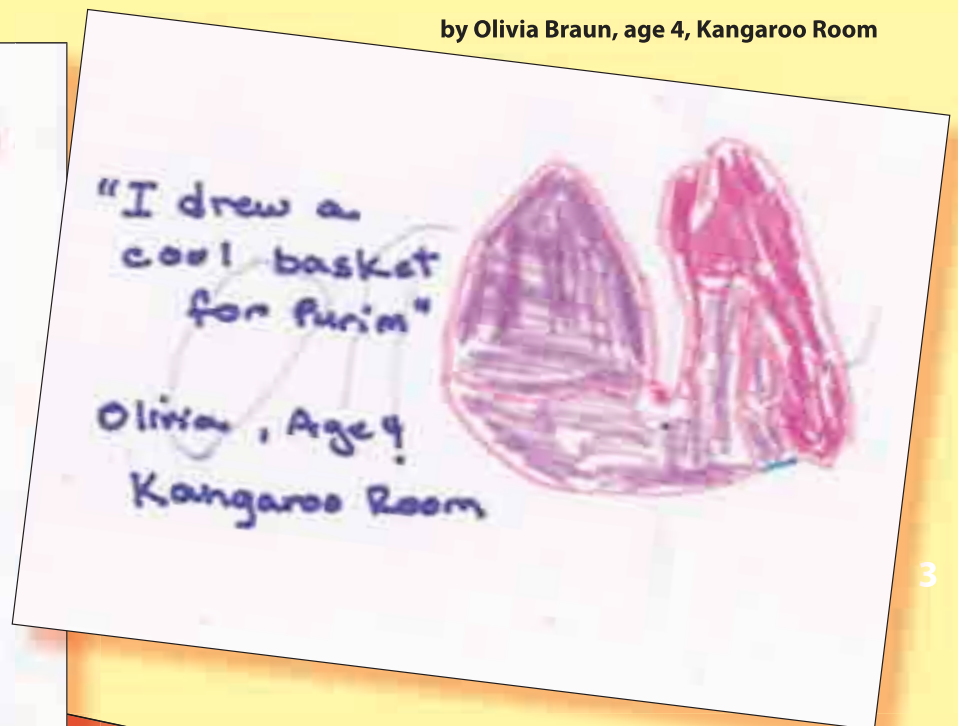
Voices of Youth

The Voices of Youth page was created to give children in the community the opportunity to publish their work. This month's contributions are from the Early Childhood Center at the Jewish Community Center of Washtenaw County.

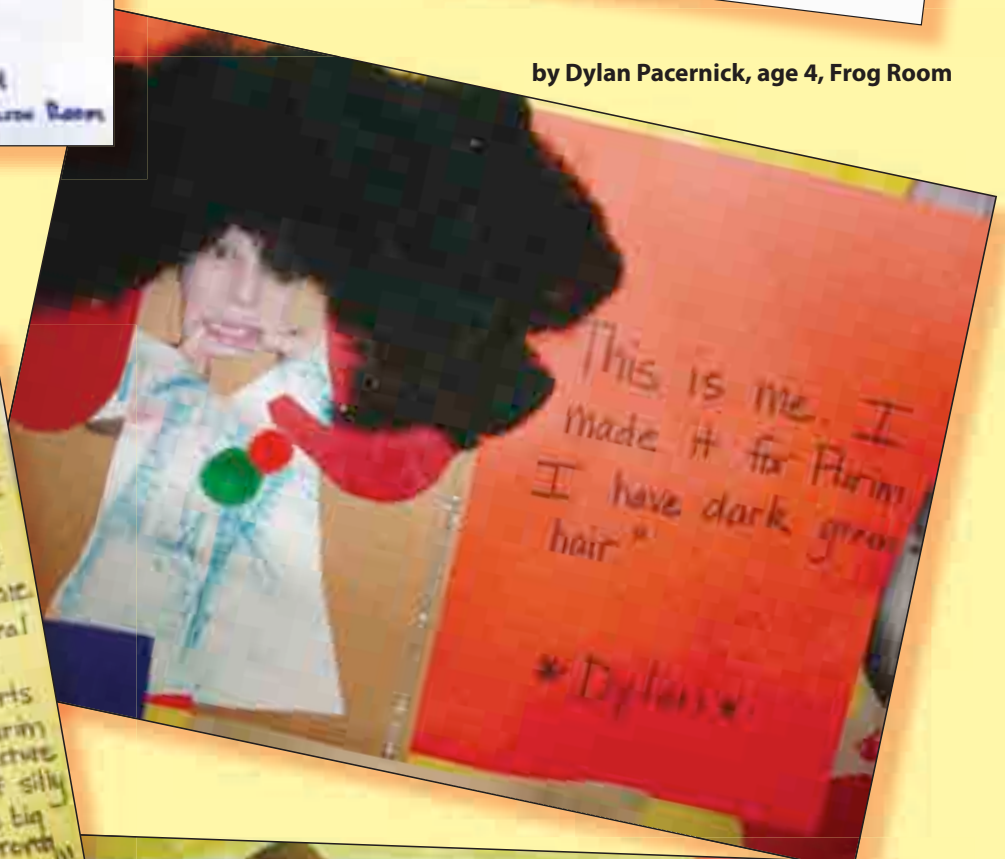
As Purim approached, the children in the Kangaroo Room created Mishloach Manot baskets and learned the Purim story through storytelling and puppetry. After these experiences had a chance to sink in, children drew portrayals of what they found important about Purim! David found the king compelling, while Olivia was very interested in giving Mishloach Manot



by David Gankin, age 4, Kangaroo Room



by Olivia Braun, age 4, Kangaroo Room



by Dylan Pacernick, age 4, Frog Room



by Ryder Fried, age 5, Frog Room



by Leonore Berick, age 4, Frog Room

In the Frog Room, the children and the teachers explored the idea that we should be particularly joyful during Adar. The children particularly liked the idea that silliness was important! These images are the children's portrayals of themselves in as silly a fashion as possible, with their own explanations of their images

Exceptional



Athletes

Helen Steinhauser, Girls Soccer and Basketball Team Captain, Class of 2009.

Helen is just one of the more than 2500 student athletes from Ann Arbor High Schools who participate in team sports each year. AAPS offers extensive athletic programming for K-12 students and boasts many teams ranked statewide. Educators, parents and students alike recognize the importance of sports in education and appreciate its impact on the development of valuable life skills for the future.

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Learning to support the soldier

Noa Gutterman, special to the WJN

Looking at the world in complete silence, I convinced myself that I was ready to do the impossible: I was ready to fire an M16. I looked around at the arid desert that surrounded me and discovered that, despite my false confidence, my clammy hands had begun to shake. As the adrenaline rushed through my system I felt my senses heighten. I could smell the gunpowder exploding from the guns on either side of me. I could feel the wind whipping my face and burning my eyes and I could taste the sand in my mouth. My life had become more concentrated and more intense, colors and sounds rushed past me as if in fast-forward. Despite this magnification of my senses, my hearing had completely vanished.

When I entered the shooting range, I was required to wear field earmuffs. These earmuffs blocked out all noise, all distractions. They left me in a vacuum, void of noise, with the exception of my earsplitting feelings and pounding heart. Once I entered the vacuum, I could not leave until the 30 bullets had left my gun. When I shot my M16, the only thing



Noa Gutterman

to make mistakes in the future. Nevertheless, the Israeli army was purely created for defense. The Israeli army fights to protect the state that once again has become the promised land.

After 2,000 years of exile, I unconditionally support Israel, and anything that must be done to protect it. And although it is an army brimming with rules and regulations, there is a certain attitude in the Israeli army that I believe is unique. This mind-set blends the distinctions between soldiers and commanders and makes the army one allied group against an enemy. This is the philosophy that founded the state of Israel, and this is the philosophy that will continue keep our country alive.

It is important to remember that the army is a terrifying and intimidating thing. My week in the army camp did not make me want to join the army. Yet every time I think about the army, I remember the feeling of shooting my M16 and the soundless screams that caught in my throat. We must not let the army and its soldiers become a far off fantasy, put away in the back of our minds. At the end of my shooting experience, I was able to take off my earmuffs and walk away. The same cannot be said for all Israeli soldiers. Therefore, support of the Israeli army should be an active decision, a declaration of your support for an organization that kills people every day. We must never allow the soldiers to stand alone in the battlefield. We cannot let them walk alone. ■

JCC to offer April break programs

Deborah Huerta, special to the WJN

The Jewish Community Center of Washtenaw County will offer April Break Fun Days for elementary students during the April school breaks. The JCC will be closed for Passover April 9–10 and April 15–16. On April 8, a program will be offered for Hebrew Day School students from 8 a.m. until 3 p.m. On April 13, 14, and 17, programs will be offered for all students from 8 a.m. until 6 p.m.

The April Break Fun Days are for JCC members ONLY in grades k–5; middle school students are also welcome to participate as helpers for a reduced fee. Each day will feature a fun field trip or special activity, plus crafts, games, and gym time or outdoor recess. Students should bring a nut-free, dairy lunch and appropriate clothing for playing outside.

The cost for each day is \$34 for care from 8 a.m.–4 p.m. (\$32 for additional siblings) and \$8 for extended care from 4–6 p.m. Programming details and registration forms are available at www.jccannarbor.org and at the JCC. Registration and payment are due by Tuesday, April 7.

For additional information or to register, visit www.jccannarbor.org or contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

Camp Raanana offers discounts and scholarships

Deborah Huerta, special to the WJN

Camp Raanana is the Jewish Community Center of Washtenaw County's outdoor summer day camp for campers entering grades k–8. Located on a private beachfront at Independence Lake Park, Camp Raanana is the perfect place for campers to explore new interests, gain self confidence, build Jewish identity, and have fun outside. The camp offers nine one-week sessions each summer, and provides swim lessons, arts & crafts, music, Judaics, nature exploration, sports, free swim, Shabbat celebrations, and weekly special events or all-camp field trips. This year's camp season will run from June 22 to August 21.

The staff of Camp Raanana and the JCC are committed to providing dynamic Jewish camping experiences to Ann Arbor's youth, particularly in these challenging economic times. For summer 2009, Camp Raanana is offering camp at the same rates as last year. Camp fees have not been increased and rates have been reduced for the Pioneer Program and for extended morning and afternoon care. In addition, all campers that register for camp by May 1 will be entered into a raffle for a chance to win a free week of camp and other prizes. The final camp registration

deadline is June 1, but families are encouraged to register in advance to reserve their space.

Scholarship assistance is also available for qualifying families. Camp Raanana's scholarship process is designed to ease the paperwork burden for families and take into account individual circumstances. Families complete a form asking for basic financial information and then have the opportunity to explain any extenuating circumstances. Camp Raanana offers substantial scholarships to families with significant financial need, as well as smaller scholarships to families that just need a little extra help to send their children to camp. The Camp Raanana scholarship application deadline is April 1, but some scholarship funds may still be available after this date.

Camp brochures, registration forms, pictures, scholarship applications, and more information are available at www.CampRaanana.com. For further information about registering for camp or applying for scholarships, contact camp director Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

Jewish Cultural Society students reaffirm Hebrew names

Julie Gales, special to the WJN

A special Jewish Cultural Society Shabbat celebration is dedicated to the reaffirmation of Jewish names by kindergarten–third-grade students during the community's First Friday Shabbat celebration on April 3, at 6:30 p.m. at the Jewish Community Center of Washtenaw County. The students assist in the Shabbat observance rituals before reading a story about a young boy who searches for his Hebrew name. Each student shares his or her Hebrew name and is given an opportunity to tell the community something about the person for whom he or she is named. This is a meaningful event, and JCS

welcomes others in the Jewish community to come to this celebration.

Following Shabbat and the Naming Celebration the community will gather, as it does each First Friday, for a catered dinner. The culinary theme this year is "Local Ann Arbor." Each month a different locally owned restaurant is featured. This month is Tios' Mexican cuisine.

First Friday Shabbat begins at 6:30 p.m. and is held in the lounges at the JCC. The cost of dinner is \$10/person or \$25/family of 4. RSVP online at www.jewishculturalsociety.org.

JCC seeks teen athletes for 2009 Maccabi Games

Deborah Huerta, special to the WJN

Each summer the Jewish Community Center of Washtenaw County sends a team of athletes ages 13–16 to the JCC Maccabi Games, an Olympic-style sporting competition that incorporates community service and social activities in an unforgettable experience for Jewish teens. This past year Ann Arbor's team attended the JCC Maccabi Games hosted by the JCC of Metropolitan Detroit from August 17–22.

This summer Ann Arbor's team will be attending the JCC Maccabi Games in San Antonio, TX, from Sunday, August 9 through Friday, August 14. Teens may compete in bowling, dance, golf, swimming, tennis, table tennis, boys' and girls' soccer, girls' volleyball, girls' softball, or girls' basketball. Teens of all athletic abil-

ities are welcome to participate. The JCC is also excited to announce that this year's Ann Arbor team will also include two athletes from Nahalal, Ann Arbor's partnership region in Israel.

Participants must be JCC members and must be 13–16 years old as of July 31, 2009 to compete in the JCC Maccabi Games. The fee to participate is \$850, which includes registration fees, plane tickets, and team uniforms. Some scholarship assistance will be offered.

A limited number of spots are available, so families with interested teens are encouraged to contact Deborah Huerta as soon as possible at 971-0990 or deborahhuerta@jccfed.org. To learn more about the JCC Maccabi Games, visit www.jccmaccabigames.org.

JCC seeks afterschool program coordinator

Deborah Huerta, special to the WJN

The Jewish Community Center of Washtenaw County is seeking a dynamic and experienced individual for the position of Afterschool Program Coordinator for the 2009–2010 school year. The ideal candidate will have extensive experience working with and planning programs for elementary aged students, solid knowledge of Jewish culture and traditions, and a passion for working with children. Applicants must be available on weekdays from 3–6 p.m. throughout the school year, as well as during most school vacations. This position would begin in the fall, but training could begin as early as this spring. For more information, please contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

Campus strife over Israel sparks mobilization

By Ben Harris

NEW YORK (JTA)—At York University in Toronto, a group of students had to be escorted from the Hillel office by campus police on February 11 after a threatening mob shouting anti-Semitic and anti-Israel slogans gathered outside.

At New York University and the University of Rochester, groups of students occupied campus buildings and issued a series of demands that in both cases included measures supportive of the Palestinians. And at San Jose State University in California, Israel's consul general had to be escorted from a lecture hall by security officials after audience members grew agitated.

These are a few of the incidents that have galvanized Jewish organizations that say the climate on campus is unlike anything they have ever seen. The organizations note particularly the physical threats to and intimidation of Jewish and pro-Israel students.

"Jewish students are not comfortable and they're not feeling secure," Daniel Ferman, president of the York Hillel, told JTA. "But I think most importantly though, they're not happy with the situation. I think they're disappointed that there hasn't been more action. The university administration needs to take responsibility for its campus and ensure that it's a safe environment for all students."

Compared to the animus frequently directed toward Israelis in Europe, where calls for academic and cultural boycotts have become routine and even sports competitions involving Israelis attract scores of rock-throwing protesters—the situation at American campuses is relatively tame. But those involved in pro-Israel activism at U.S. colleges remain concerned that the situation is worsening, with rhetoric and tactics once thought rare in North America gaining increasing traction.

"The level of activity and nature of activity in three specific areas is measurably different in kind, not merely degree, from what we've seen before," said Wayne Firestone, president of Hillel: The Foundation for Jewish Campus Life.

Firestone said the three areas are academic hostility toward Israel, physical intimidation, and activities similar or related to Israel Apartheid Week, the annual weeklong festival of anti-Israel events that just finished its fifth year.

"There are a couple of things that make this rise unique and worrisome in my eyes," said David Harris, director of the Israel on Campus Coalition, a partnership featuring nearly three dozen Jewish organizations. "One is that we're seeing anti-Israel activity on campuses like Cornell and Queens College

that have not for years seen meaningful anti-Israel activity."

A second trend Harris noted is "confrontational and physically harassing tactics in campus and the spread of uncivil dialogue on the West Coast and moving eastward."

California campuses have long been a source of concern for the pro-Israel community. At the University of California, Irvine, pro-Israel students have accused the administration of being unresponsive to acts of physical harassment and intimidation. The Zionist Organization of America offered complaints on their behalf to the U.S. Department of Education.

The University of California, Berkeley, with its storied history of campus political activism, also has been a hotbed of anti-Israel agitation. "It's not just about Israel, it's just about Judaism in general a lot of the time," said John Moghtader, 21, a Cal junior from Los Altos, Calif., and the president of Tikvah, a pro-Israel student group.

In February, Moghtader was the target of a rare and highly controversial vote to determine if he should be recalled from his student Senate seat. The recall, which reportedly cost the Associated Students of the University of California \$25,000, was described by the editorial board of the student newspaper as "a politically motivated effort that, if successful, would set a dangerous precedent for the student government."

Supporters of the recall countered that campus police recommended Moghtader be charged with a hate crime after a November incident in which he allegedly assaulted several pro-Palestinian students, an allegation he denies. Preliminary results show the recall proposition passed by a comfortable margin.

Moghtader told JTA that his friends who wear yarmulkes "don't feel safe." "They get glared at by people in [Students for Justice in Palestine] who know who they are," he said. "It's not a comfortable atmosphere. If you're a Jew who supports Israel at all, you're setting yourself up for an extreme amount of hostility."

The campus situation has caught the attention of a number of Jewish groups. The David Project for Jewish Leadership, the Anti-Defamation League, Stand With Us, the Simon Wiesenthal Center and Hillel have launched separate efforts to support Jewish students and counter pro-Palestinian activity on campus. Most of the efforts focus on providing educational materials and other resources to enable Jewish students to counter the anti-Israel messaging.

The David Project has trained student leaders and activists, helped organize speakers and

panel discussions, and dispatched campus coordinators to assist students in responding to pro-Palestinian activity. The Israel on Campus Coalition, which was founded in 2002 to respond to the rise in anti-Israel activities following the outbreak of the second intifada, prefers a similarly non-confrontational approach, focusing on positive messaging about Israel.

Harris pointed to a "terrific innovative example" at the University of Florida in which a student organized a technology garden, in partnership with several campus groups and supported with a coalition grant, that showcased Israeli contributions to desert agriculture.

But Jon Loew, the founder of the pro-Israel Fuel For Truth, which operates extensively on campus through its Old Skool program, said the nature and volume of the requests his group receives demands a more aggressive response. "Jews on campus are going to continue to be picked on until the Jews on campus give them a reason to think twice about picking on them," Loew said. "The aggressive protests that are being organized by our enemies need to be met with an equal or greater response from our side. I'd like to see an alternative suggestion by any other member of our community."

Following the incident at the Hillel office at York, Firestone wrote to the university president, Mamdouh Shoukri, asking him to take disciplinary action against the students involved and ensure the safety of the Hillel office. Shoukri has not responded to the letter, but the university has fined Hillel and another pro-Israel group, Hasbara Fellowship, for disrupting classes during a rally held the day after the incident at the Hillel office.

In general, Firestone said, university administrations generally understand the situation.

"I think, as a general matter, this is an issue that at least in the U.S., that university presidents get," Firestone said. "They can make mistakes. Nobody can anticipate in advance somebody doing something unpredictable or the like. But I think that the universities are going to need to watch in a way that they haven't watched in the past if these types of activities continue."

Anna Kolodner, the David Project executive director, said that university administrations are not enforcing their policies on civil discourse.

"In many cases they've been silent," Kolodner said. "They are not adhering to their own policies about protecting students."

"I think the situation is getting out of hand. I think very soon we're going to see physical activity unlike we've seen before." ■

Battle rages at EMU Hillel

Clara Silver, special to the WJN

The 2009 Hillel at Eastern Michigan University "Battle of the Bands" concluded on March 9 with the victory of EMU jazz-rock-reggae fusion band Walk Your Bike. Past winners include Jasmine in 2008 and Mahoney in 2007.

Hillel at Eastern Michigan University has hosted such battles, now among the most popular annual events on the EMU campus, for the last three years. This year's "Battle of the Bands" was organized by Hillel at EMU students Ben Henig and Krista Gjestland, with funding from EMU's Student Government and Campus Life office. "Battle of the Bands" was created in the spring of 2007 by Hillel at EMU alumnus Joey Elrom, who envisioned a dynamic showcase for local talent. Hillel at EMU has provided financial and logistical support for the event ever since. According to Ricky Kamil, Hillel at EMU Program Associate, "This is by far the most exciting event Hillel at EMU sponsors, and working with dedicated students like Ben and Krista has been my favorite part. Student passion creates the best Hillel at EMU events."

The participating bands included Algernon, Bookstore Bards, Reef Theory, Walk Your Bike, and Saturday Night Shakedown. At the February 10 semi-finals, all five bands performed and were judged on stage presence, musical composition, and audience participation. This year's judges included Jesse Morgan (founder of the Community Records Foundation), Katie Driscoll (winner of the 2007 "Eastern Idol" competition), Andy Garris (owner of the Elbow Room, a popular Ypsilanti musical venue), and EMU-student Rico Arriaga de la Cruz. The emcee for the past three years has been Holly Hutton, a popular DJ from Merto Detroit-area rock-alternative radio station 89X. An audience of more than 150 students rocked out each night. Three bands advanced to the finals—Reef Theory, Walk Your Bike, and Saturday Night Shakedown—with Walk Your Bike taking the grand prize: 20 hours of recording time at Alley Records in Ann Arbor.

Former Hillel at EMU program director Audrey Bloomberg is thrilled that the battle continues, and is proud that "Hillel supports students' ideas. When students bring their ideas to us, Hillel responds by providing them with these vital leadership opportunities." Hillel at EMU executive director Clara Silver agrees. "Not every Jewish college student identifies with the religious or spiritual aspects of Judaism. Sometimes, the only way to engage a Jewish student is through an event like 'Battle.' Once they get to know Hillel, they realize that Jewish life is about how they experience daily life, but first they need Hillel to be accessible so they can see Judaism as cool."



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Youth

A journey through books

Dina Shtull, special to the WJN

HDS kindergartners are on a Safari, but they aren't very far away. They are on Sefer Safari, a journey through books. Every year Hebrew Day School kindergartners and their parents together go on this adventure to explore some of the best of children's literature with Jewish themes.

Sefer Safari is a family program designed to encourage the bedtime ritual of reading to your child (*sefer* is the Hebrew word for book). Each child receives 10 books with corresponding activities to do together with his or her parents. Books featured in Sefer Safari have included such favorites as *One City 2 Brothers*, *David and Goliath*, *Too Much of a Good Thing*, *Bagels from Benny*, and *The Keeping Quilt*.

"Sefer Safari is a great way to introduce kids to the idea of continuing the process of education when they're at home after school," said parent Stacey Lee. "The books we've read so far have all kept Jessica's interest while offering lessons about the Jewish experience. We've enjoyed reading and discussing the books with Jessica, and watching her make connections with other things that she's learned in class. We all look forward to having this special time together."

To launch Sefer Safari, the Gan (kindergarten) children had a pajama party with

interactive story time led by well-known Ann Arbor storyteller and public librarian Laura Pershin-Raynor. Families decorated "Shema pillowcases" imprinted with the *Shema* prayer, the traditional prayer said before going to sleep at night. Children were given the first of ten books they will read over the course of the program. Accompanying the books are journals in which the children (with parental help) write down or draw their responses to the stories by answering a few questions, such as "How did the main character feel at the beginning of the story? What message do you think the book is trying to tell you?" These questions encourage a discussion around literature that touches on setting, plot, characters, and story structure. At the end of the ten-week cycle, children review the books in class and discuss their favorites.

"My son Eli is really enjoying the Safer Safari program," said Carrie Thorpe. "The evening event made him excited to get started. Every time he brings a new book home he is eager to read it and do the homework right away. It is wonderful to see him so enthusiastic about doing homework!"

"We love the Sefer Safari program," added Sherri Newpol, whose son Zachary is in



PHOTOS OF SEFER SAFARI BY MYRA KLARMAN



the Gan. "The books have really sparked a lot of discussion in our house about Jewish topics. The most exhaustive topic concerned the book *Fins & Scales: A Kosher Tale*. Zach immediately tried to identify whether the types of fish we eat indeed had both fins and scales, the requirement for kosher fish. My husband and I had a hard time explaining the boys' most-prized fish sticks!" ■

For information about Hebrew Day School, call 971-4633 or check the website at www.hdsaa.org.

Camp Young Judaea Midwest gearing up for Summer 2009

Eileen Freed, special to the WJN

With less than four months before camp sessions for summer 2009 begin, Noah Gallagher, director of Camp Young Judaea Midwest (CYJ), reported that "Registration is doing well . . . We're really looking forward to a great summer. More new campers are enrolling every day, and we still have \$1,000 grants for first-time campers."

The growth in registration, even in a troubled economy, is in part due to the Campership Incentive Program, funded through a partnership between Hadassah and the Foundation for Jewish Camp. The program provides \$1,000 to first-time campers. Hadassah continues to fund this program, helping new campers from all over the United States experience Jewish camping at its five regional camps and at Tel Yehudah, Young Judaea's National Senior Leadership Camp.

"We were worried that our son and daughter wouldn't have a camp to go to this summer," said



Miriam Hamermesh and Hava Kaplan of Ann Arbor

Amy Hamermesh, an Ann Arbor parent. "They love CYJ. It's an important part of their lives"

"Young Judaea camps will be around for a long time," said Rabbi Ramie Arian, national director of Young Judaea. "They are an extremely important part of Young Judaea, not

only to the future of our youth movement but to the alumni who attended in years past." Young Judaea sponsors summer camps for children ages 8-14 in North Carolina, Texas, Washington state, Wisconsin, and New York. Camp Tel Yehudah, for teenagers only, is in Barryville, New York. Open since 1990, Camp Young Judaea Midwest is Young Judaea's camp in Waupaca, Wisconsin. CYJ Midwest's comprehensive approach to the camp experience engages campers in a way that adds meaning to everything that they encounter. By infusing Jewish values and community ideals into everyday life, CYJ campers gain self-confidence, respect, and a passion for fun.

There are currently 11 campers enrolled at CYJ Midwest from Ann Arbor. For more information about Camp Young Judaea Midwest, visit www.cyjmid.org or call 888-605-2267.

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Op Eds

U.S., Israel on the same page on Iran time line

By Ron Kampeas

WASHINGTON (JTA)—A number of recent news reports on Iran policy have emphasized the differences between U.S. and Israeli intelligence estimates of when Iran will go nuclear. More striking, however, is that both nations agree that it could happen in less than a year.

They differ only in over how long Iran almost certainly will have a weapon: Israel estimates Iran will inevitably go nuclear within two years, while the Americans say it could take until the middle of next decade.

"I've been with my Israeli counterpart a number of times, and by and large we see it the same way," Adm. Mike Mullen, the chairman of the U.S. Joint Chiefs of Staff, told Charlie Rose of PBS last week. "We're in agreement and have been for, oh, the better part of the last six months or so. There was a time that we weren't, but we've actually worked pretty hard to understand where we both are. And so I think generally we're in agreement."

In the same interview, Mullen said the window for an Iranian nuclear capability was "sort of 2010 to 2015." That overlaps with Israeli predictions of a capability by next year, and Mullen added for effect: "2010 isn't very far away."

Mullen was responding to reports in *The New York Times* and *The Washington Post* that the two allies were at odds on how to deal with Iran. The analyses were based on separate but parallel events: U.S. Senate testimony by Adm. Dennis Blair, the director of national intelligence, and a presentation by Amos Yadlin, the director of military intelligence, to the Israeli Cabinet.

"We assess now that Iran does not have highly enriched uranium," Blair said March 10.

Pressed by Sen. Carl Levin (D-Mich.), the chairman of the Armed Services Committee, Blair elaborated. "The nuclear weapons program is one of the three components required for a deliverable system, including the delivery system and the uranium," he said. "But as for the nuclear weapons program, the current position is the same—that Iran has stopped its nuclear weapons design and weaponization activities in 2003 and did not—has not started them again, at least as of mid-2007."

Three days later, according to Ynet, the Israeli news Web site attached to Yediot Achronot, Yadlin told Israel's Cabinet that "Iran has crossed the technological threshold, making its potential military nuclear ability a matter of making it their strategy to create a nuclear bomb. Iran continues to collect hundreds of kilograms of low-grade uranium, and hopes to take advantage of the dialogue with the West and the Washington administration in order to move forward towards the creation of a nuclear bomb."

The analyses, despite the media flurry, were not incompatible. Yadlin specified low-grade uranium and Blair acknowledged that the Iranians were close to having enough for a bomb. Blair specifically was discounting reports that Iran was able to manufacture the highly enriched uranium and offering a holistic view, taking into account Iran's capacity to deliver weapons. Yadlin was saying simply that the Islamic regime had crossed the threshold of manufacturing enough uranium for a bomb and was not speculating about delivery.

Within days of Mullen's pronouncement of close Israel-U.S. cooperation, his Israeli counterpart, Lt. Gen. Gabi Ashkenazi, was putting it to the test in Washington meetings with Gen. James Jones, President Obama's national security adviser, top Pentagon brass and Dennis Ross, who shapes Iran policy at the State Department.

Subtle differences in the Hebrew and English official accounts of Ashkenazi's meetings were telling.

"Throughout the day, the Chief of Staff met with the National Security Adviser, Gen. James Jones, with whom he discussed professional matters such as Iran's nuclear plans, the security situation along Israel's northern border, weapons smuggling, as well as the situation in the Palestinian Authority and the Gaza Strip after operation 'Cast Lead,'" said the statement put out Monday by Israel for the foreign media.

The Hebrew statement, put out by Israel for domestic consumption, said Iran was the "foremost" issue that Ashkenazi discussed.

The English statement called Ross a "special adviser for the Persian Gulf and Southwest Asia," while the Hebrew version called Ross "an adviser on Iran."

Ashkenazi reportedly outlined for Ross contingencies under which Israel could attack Iran, reiterating it was not on the table for now. Coincidentally, a paper from the Center for Strategic and International Studies published this week said that such an attack was doable, if difficult, both through an air attack and by long-range missiles.

The report, by Abdualh Thoukan, said that such an attack would "give rise to regional instability and conflict as well as terrorism." Such a consequence clearly worried Mullen, too, even though it is not on the immediate horizon.

"What I worry about in terms of an attack on Iran is in addition to the immediate effect, the effect of the attack—it's the unintended consequences. It's the further destabilization in the region," Mullen said. "It's how they would respond. We have lots of Americans who live in that region who are under the threat envelope right now. ■"

Community can reshape future marred by Madoff

By Melvyn H. Bloom

NEW YORK (JTA)—Bernard Madoff almost stole the future. He stole the financial future of many decent, philanthropic individuals. He stole the future of some organizations that have been forced to shut their doors. He stole the future of bright, eager students dependent on financial aid from universities whose financial future Madoff also stole. (All this is in addition to the serious damage he inflicted upon the Jewish community.)

When Madoff stole millions from my organization, the American Technion Society, he lifted some of the glow off the future of science, technology and medicine. It's as if he had blundered on to the Technion campus and

proceeded to wreck the laboratories where the future was being forged. And moved destructively into classrooms, scattering the students and professors. And stomped through the campus, where he laid waste to the library and synagogue, the student dormitories and theater, the fitness center and cafeteria, damaging the people and facilities that are at the center of Israel's future.

How, I continue to wonder, is it possible for a single individual to perpetrate so much evil, to destroy so much? Could we have done anything to stop him, to curtail the damage?

Continued on next page

Continued from previous page

By now I have given up on finding rational answers. While there is always some element of trust and human judgment involved in retaining financial managers, and while processes can be tightened, nothing can guarantee safety from a massive, well-planned fraud like this one.

Now it is time for the Jewish community to move past these unanswerable questions. Despite the considerable damage he inflicted, Madoff failed to steal our future. He left it damaged surely, but our strong foundation is still standing, certainly more than enough to serve as the basis for a swift and sure comeback. And we are in a place to reshape the future.

Jewish parents used to encourage their children's learning by repeating the age-old truism that no one can ever take away your education. Now I say that no one, not even a hundred Bernard Madoffs, can steal the Jewish community's future because no one can injure the confidence in our ability to shape and reshape that future.

I am greatly encouraged by early proof of this thinking. Already a number of our supporters have—on their own—called to make large, unscheduled gifts. This is likely the case in other organizations and institutions. When I ask what prompted their unsolicited decision, their words echo my thoughts: We must move beyond this and forward; we must take back the future; we must ensure that Israel has what it needs to not only survive but thrive.

These conversations leave me wondering: If one awful individual can wreak such havoc, how much power does one committed, brilliant, energetic individual have to undo the damage? Or a dozen? Or hundreds of thousands? In fact, we could do so much more; we could change the world!

We have, in fact, already done so. Jewish history, our mere presence in the world today, is itself a miracle, not only of survival but of astounding achievements against what surely must have looked like insurmountable odds. This latest affair, by comparison, is merely a blip, well below those many defining moments in our history. Bernard Madoff almost stole the future. Now it is up to all of us to restore it.

In May, a hundred or more of us will be on the Technion campus for our annual mission. During those days we will be rushed and sometimes tired. But we know from past missions that we won't mind and no one will complain because we'll be busy dedicating new buildings, expanded dormitories, impressive laboratories. We'll be listening to professors and students explain the research and the studies they conduct with our support. We'll visit them in their homes and dorms, and share their meals and not care when we get to sleep.

We'll be seeing the future unfold before our eyes, and we'll know that it's theirs, ours and the world's, too. ■

Melvyn H. Bloom is the executive vice president of the American Technion Society.

American corporate complicity created undeniable Nazi nexus

By Edwin Black

NEW YORK (JTA) — Adolf Hitler was completely responsible for the Holocaust. But Hitler had help.

When zealous Nazis waged war against an imaginary generation-to-generation Jewish conspiracy; when Nazis created ghastly extermination plans to help ensure their master race would rule the world; when the German military smashed across Europe with lightning speed in heavy Blitz trucks; when Mengele undertook heinous medical experiments on twins in Auschwitz; and when the Reich identified the Jews everywhere in Europe and then systematically pauperized and destroyed them — when all these terrible things were done, the shape and scope of the horror was pivotally determined by major American industrial giants.

Now the dots can be connected. They create an undeniably Nazi nexus between iconic American corporations and the greatest crime of the 20th century: the Holocaust.

Henry Ford, acting directly through the Ford Motor Company, virtually invented political anti-Semitism when he published worldwide the fake *Protocols of the Elders of Zion*. Ford's book quickly became the bible of German anti-Semites and early incarnations of the Nazi party. Nazis shipped the work throughout the country "by the carload."

Among the many Germans massively influenced by the book was Adolf Hitler. Der Fuehrer read the work at least two years before *Mein Kampf* was written. In *Mein Kampf*, Hitler wrote, "The whole existence of this people is based on a continuous lie [as] shown incomparably by the 'Protocols of the Elders of Zion.'"

The Carnegie Institution, the philanthropic incarnation of America's greatest steel fortune, propagated the deadly American race science of eugenics that idealized a blond, blue-eyed superior race. In pursuit of that dream, Carnegie scientists believed some 90 percent of humanity was to be eliminated using various methods. These methods included organized identification, seizure of assets, marriage prohibition or nullification, forced surgical sterilization, segregation into camps and publicly operated gas chambers. Carnegie spent millions to propagate American eugenic theories in post-World War I Germany, financing race science programs in universities and official institutions.

While in prison, Hitler closely studied American eugenics. He proudly told his comrades, "I have studied with great interest the laws of several American states concerning prevention of reproduction by people whose progeny would, in all probability, be of no value or be injurious to the racial stock."

Hitler was so steeped in American race science that he even wrote a fan letter to American eugenic leader Madison Grant, called his

writing "my bible." Der Fuehrer merely exchanged the American term "Nordic" for the Nazi term "Aryan" and then medicalized his pre-existing virulent anti-Semitism and fascist nationalism to formulate the concept of the blond, blue-eyed Master Race he deified in *Mein Kampf*. As Hitler's deputy Rudolf Hess insisted, "National Socialism is nothing but applied biology."

The Rockefeller Foundation, the philanthropic incarnation of Standard Oil, acted as a full partner with Carnegie in establishing eugenics in Germany. In the quest to perfect the master race, millions of Depression-era dollars were transmitted by Rockefeller to Hitler's most anti-Jewish doctors. In this quest, one specimen was desired above all: twins. Rockefeller funded Hitler's chief raceologist, Otmar Vershuer, and his insatiable twin experimentation programs. Twins, it was thought, held the secret to industrially multiplying the Aryan racial type and quickly subtracting biological undesirables.

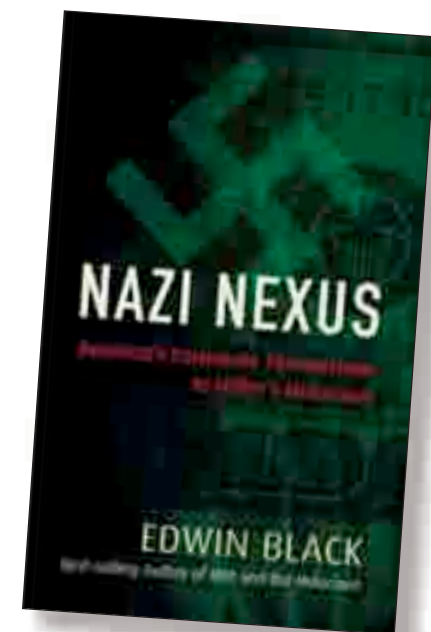
Vershuer had an assistant, Josef Mengele. Rockefeller funding stopped during World War II, but by that time Mengele had transferred into Auschwitz to continue twin research in a monstrous fashion. Ever the eugenicist, he sent precise clinical reports weekly to Vershuer.

From the first weeks of the Third Reich, General Motors president Alfred Sloan committed the company and its German division Opel to motorizing a substantially horse-drawn Germany, preparing it for war. Prior to this, Germany had been a nation devoted to legendary automotive engineering but only one vehicle at a time, built by craftsman. GM brought mass production to the Reich, converting it from a horse-drawn threat to a motorized powerhouse.

Sloan and GM knowingly prepared the Wehrmacht to wage war in Europe. GM built the Blitz truck for the Blitzkrieg. Detroit even secretly moved massive stores of spare Blitz parts to the Polish border in the days just before the Sept. 1, 1939 invasion to facilitate the Blitzkrieg. Using a charade of interlocking boards and executive committees, Sloan kept GM's role secret as long as possible.

Internal Business Machines, inventor of the Hollerith punch card, precursor to the modern computer, custom-designed and co-planned the Nazi solutions to Jewish existence. IBM enjoyed a monopoly on information technology. Under the micro-management of its president, Thomas Watson, while advertising itself as "a solutions company," IBM in 1933 reached out to the new Hitler regime. It offered to organize and systemize any solution the Reich desired, including solutions to the Jewish problem.

With IBM as a partner, the Hitler regime was able to substantially automate and accel-



erate all six phases of the 12-year Holocaust: identification, exclusion, confiscation, ghettoization, deportation and even extermination. As it did with any other customer, IBM simply asked the Hitler regime what result was desired. Then company engineers devised custom-tailored punch card systems to deliver those results. There was an IBM customer site in every concentration camp. Machines were serviced monthly, sometimes weekly, by IBM on site -- whether that site was Auschwitz or downtown Berlin.

Had it not been for the continued conscious involvement of iconic American corporations in Hitler's war against the Jews, the speed, shape and statistics of the Holocaust as we know it would have been dramatically different. No one knows how different, but the astronomical dimensions could have never been achieved.

For their part, American corporate collaborators have long tried to obscure or hide the details of their collusion using the well-known tools of corporate misinformation, financial contributions, and bought and paid for historian reviews. But in an era when people no longer believe big corporations, the dots can be fully connected to unveil the outlines of an indispensable Nazi nexus. The words "never again" must resound not just among the victims, but within board rooms of corporate perpetrators. ■

Edwin Black is The New York Times best-selling investigative author of *IBM and the Holocaust* and his just released book, *Nazi Nexus: America's Corporate Connections to Hitler's Holocaust*, from Dialog Press. He can be reached at <http://www.nazinexus.com>.

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Secular Israelis forge new ways to connect with Judaism

By Dina Kraft

TEL AVIV (JTA)—Every spring in the sand dunes along Israel's southern coast, the story of Exodus comes to life.

Families play in the sand building replicas of pyramids until they are liberated by Moses, usually played by a local teenager, who leads them to the Promised Land. Along the way there is manna (chicken wings baked in aluminum foil), a spray-painted golden calf and even a presentation of the Ten Commandments.

The re-enactment is the work of the approximately 100 members of a secular prayer community in the town of Gan Yavneh, an Ashkelon suburb. It's one of a fast-growing number of secular-oriented spiritual communities that have sprung up around Israel in the past decade or so, tapping into a desire by more and more Israelis to connect, in some cases for the first time, with Jewish culture and heritage.

"Our generation represents those whose grandparents were connected to Judaism, and that is what brought them to Israel," said Orly Kenneth, one of the founders of the Gan Yavneh community. "But our parents were less connected to Judaism and more to the business of building the country. When we had our children, we started thinking about our own Judaism."

There are more than 50 such spiritual communities in Israel in places from kibbutzim in the Galilee to towns in the South. The largest, in Tel Aviv, sometimes draws as many as 700 people for summertime Kabbalat Shabbat services at the city's port along the Mediterranean Sea.

Esteban Gottfried, a founder of Tel Aviv's Beit Tefilah Israeli, said the energy for the

group's work comes from mixing existing traditions with their own new ones.

"Here we are trying to build an Israeli type of Judaism," Gottfried told JTA. "We are challenging the old categories of religious and secular because there is a lot in the middle and we are that middle."

Bringing an Israeli flavor to their prayer, communities often incorporate Hebrew poems and Israeli folk songs into their services. Participants may even write their own prayers reflective of their world and concerns. This year, such prayers have included entreaties for the release of captive Israeli soldier Gilad Shalit and pleas for rain in yet another year of drought.

To help members make the instantaneous and often bewildering transition from mourning on Israel's Memorial Day to that night's celebration of Independence Day—a transition that takes place as the sun sets—the Beit Tefilah Israeli community introduced a special ceremony based on the Havdalah ritual to act as a spiritual bridge.

The founders of the first secular-oriented spiritual community in the country, Nigun Ha'Lev in Nahalal, a town in the Jezreel Valley, say they drew inspiration not just from their Israeli surroundings but from the popular New York City synagogue B'nai Jeshurun, celebrated for attracting younger Jews with energetic and musical services.

"They see us as their Israeli branch," joked Shay Zarchi, a leader of Nigun Ha'Lev. Zarchi and other Israeli Jewish educators were introduced to B'nai Jeshurun as part of a Jewish pluralism trip organized several years ago by the San Francisco Jewish federation.

Zarchi said many members of his community came from kibbutz or youth movement backgrounds and found themselves craving new communal bonds.

"People often feel isolated and something lacking as they go through their weeks earning a living," he said. "They are looking to fill that spiritual void more and more now with Jewish content."

Zarchi and others involved trace the surge of interest to practice an organic, Israeli form of Judaism back to the 1990s, when centers of pluralistic Jewish learning for secular Israelis began to take root. At the same time, the 1995 assassination of Yitzhak Rabin highlighted the schism between secular and religious Israelis and was followed by a wave of reconciliation efforts.

These meetings helped further spark the curiosity of secular Israelis interested in learning more about the Jewish tradition, which was largely abandoned on the religious or devotional level by Israel's founders.

As these Israelis began studying Jewish texts such as the Talmud and Mishnah, "They started saying, 'Wait, we don't just want to study at an intellectual level. We want to bring this into our personal lives,'" Kenneth said.

Instead of tapping into the small pool of Reform and Conservative congregations in Israel—which they say they have trouble connecting to—the secular Israelis set out to form their own communities focused on a mix of the Jewish, Israeli and Zionist experience. The communities are independent and non-denominational. Until recently they were scarcely even connected to each other.

It was the UJA-Federation of New York that identified them as a movement of sorts and has been working with them to help support their work. The federation financed an organizational consultant and coordinator to help them learn and expand by working together.

"Many of the leaders are coming through the system of study houses that we helped fund in the last 10 years, and they now feel confident and secure enough in themselves to take their own journey and share it with the people they live with," said Eli Gur, who heads the Jewish Identity and Renewal department at UJA-Federation of New York's Israel office.

In 2006, the federation started mapping the communities.

"We wanted to see if it's not a fad but something ongoing that has a firm grip in Israeli society," Gur said. "We are trying to help them get organized in a network and define this movement."

The effort helped spur new ties between the communities. So, for example, when southern Israel came under rocket fire from Gaza during Israel's military operation there in January, several communities took shelter with their counterparts in the North. Members from Gan Yavneh spent a Shabbat in Shimsheet, a town in northern Israel.

So the Gan Yavneh community invited their counterparts in Shimsheet to join them this year for the Passover re-enactment.

"It was so good to have a break from the sirens and safe rooms," Kenneth said. "We decided it would be a good thing to see them when there was no war going on, too." ■

To revitalize Jerusalem, new mayor looks to Diaspora

By Dina Kraft

JERUSALEM (JTA)—Hanging over his desk, Nir Barkat keeps a large framed photograph of himself running the Jerusalem half-marathon. The city's new mayor is quick to remind a visitor he also runs full marathons.

That's good: He's going to need the perseverance of a long-distance runner to pull off his ambitious plan to save Jerusalem.

Though Israel's capital and one of the world's oldest and most revered cities, Jerusalem is also the poorest city in Israel, with high housing prices, a shrinking non-Orthodox population and a dwindling middle class.

In an interview with JTA at his office atop the municipal building, Barkat expounded on his plans to revitalize Jerusalem.

Boyish looking at 49, Barkat cuts an earnest figure in a charcoal gray suit, sky blue Oxford shirt and no tie. The former paratrooper, who made millions in high-tech, has been in office for three months after defeating Meir Porush, a veteran fervently Orthodox politician, and others.

Secular and Modern Orthodox Jerusalemites greeted his election with great hope, thinking Barkat might be able to lift the city from its current rut. (Most Arab residents boycotted the election, as they do most years, in protest of Israeli sovereignty over the city).

Barkat will be traveling next week to the United States, where he hopes to reach out to American Jews and make them partners in

revitalizing Jerusalem. To use his language, he sees them as "shareholders" in the city.

"I know there is not one Jew who does not care about the future of Jerusalem, and what I propose is a partnership," he said.

Barkat's plan is to create special economic zones in Jerusalem that are focused on two clusters—one called culture-tourism, the other health and life sciences. He will make his pitch in visits to New York, Boston, Los Angeles, Washington, San Francisco and Florida.

Barkat is hoping Diaspora Jews will be investment partners in joint business ventures. For example, he says, Jews in Los Angeles might invest in Jerusalem's fledgling film industry, and biotech engineers in Boston might invest in biotech in a city that hosts Hadassah Hospital and the prestigious Hebrew University.

The global financial crisis is no deterrent, he says. "I believe in the short term it will be more of a challenge because people have less than they had in the past or less than they want, but I'm not talking about short term," Barkat told JTA. "I want to build relationships. It's the way we do business together."

So far, Barkat's aggressive approach to his job has received mixed response.

He tussled verbally with visiting U.S. Secretary of State Hillary Rodham Clinton earlier this month over his plan to demolish some 80 Arab houses in the neighborhood of Silwan,

just outside the walls of the Old City, to make way for an archeological park. Clinton called his plan "unhelpful" and a violation of peace efforts, while Barkat dismissed the criticism as based on "disinformation." The dispute is one of Barkat's first tests as mayor.

The neighborhood slated for demolition is comprised of houses built illegally by Palestinian residents of Jerusalem on land that had been set aside 20 years ago as open green space for an archeological garden.

Under three previous city administrations the houses were never removed, but recently the development plans for a park were revived.

Critics of the plan claim the issue is about politics. Not only will it displace some 1,000 Arab residents, they say, but it's part of a wider, ideologically motivated plan to secure the future of a united, Jewish Jerusalem in negotiations with the Palestinians.

Barkat rejects such criticism, saying anyone uprooted will be relocated and that Arabs and Jews have the legal right to live anywhere they wish in the city. That would include Silwan, where several dozen Jewish families in recent years have moved into the largely Arab area.

"If you have a group of people trying to plan housing in Central Park, what do you think Mayor Bloomberg would do?" Barkat asked rhetorically. "And this park has more importance than Central Park because of its historical significance."

As to the relationship between municipal and national government, Barkat said he foresees a good working relationship with Prime Minister-designate Benjamin Netanyahu and his staff.

"I know the people, and I believe they want to develop and improve Jerusalem," the mayor said. "There is good chemistry."

Barkat hopes the new government will provide a stimulus package for the city, which previous governments have promised but never delivered.

To keep the young and middle class in Jerusalem, Barkat is hoping his economic cluster zones will bear fruit and that more jobs in high tech, life sciences, tourism and culture will keep people in Jerusalem.

"When you make Jerusalem a special economic zone, it will start raining on everyone and with more jobs the city comes out of its poverty," Barkat said.

He also has called for construction of more affordable housing, not just the luxury projects aimed at Diaspora Jewish buyers with money that have been predominant in recent years. Barkat wants the absentee Diaspora homeowners to rent their apartments inexpensively to local university students.

"You own an apartment, you subsidize students, help the economy and decrease the price of other apartments," he said with his trademark smile. "It's a classic win-win." ■

In the News

Assad: Israel-Syria deal was close

NEW YORK (JTA)—Syria's president said that his country and Israel were very close to reaching a peace deal. In an interview that appeared last week in the Italian newspaper *La Repubblica*, Bashar Assad said that Israeli Prime Minister Ehud Olmert had agreed to withdraw from all of the Golan Heights during indirect peace talks mediated by Turkey. According to Assad, the only remaining issue is the precise route of the 1967 line, which would serve as the border between the two countries. Assad said he was worried about the impact of a new right-leaning Israeli government on the peace talks. "I see the finish line moving further away," Assad said. "I am not fearful of Netanyahu, but from the fact that Israel voted for a rightist government. This is the biggest hurdle to peace."

Dahlan: Fatah never recognized Israel

NEW YORK (JTA)—A longtime Fatah leader says the organization has never recognized Israel's right to exist. Mohammed Dahlan, the former Fatah security commander, made the remarks during an interview with a Palestinian Authority-controlled television station. Dahlan was responding to a question about Fatah's reported insistence that Hamas recognize Israel's right to exist as a precondition for the establishment of a Palestinian "unity government," according to The Jerusalem Post. Dahlan, who was recently tapped to serve as an adviser to Fatah's leader, P.A. President Mahmoud Abbas, acknowledged that the PLO—an umbrella organization of Palestinian groups that has been headed by Fatah's leader—did recognize Israel. "We acknowledge that the PLO did recognize Israel's right to exist, but we are not bound by it as a resistance faction," he said. Dahlan hails from the Gaza Strip, where Fatah is in an uphill battle to wrest political control and popular support away from Hamas.

U.S. opens P.A. training center

WASHINGTON (JTA)—A top U.S. official inaugurated a training center for Palestinian security personnel built with U.S. funds. David Johnson, the assistant secretary of state for law enforcement, last week joined Palestinian Authority Prime Minister Salam Fayyad in dedicating the compound in Jericho. The center was built with \$10.1 million of State Department assistance, a State Department statement said, adding that it was the first of several U.S.-funded building projects for the P.A. security forces. "The center, completed by Palestinian contractors over the course of the past 16 months, has a training capacity of 700 officers and enlisted men, including accommodations and dining facilities, waste water treatment, parade grounds, classrooms and an obstacle course," the statement said. A multinational training regimen for the security forces led by U.S. Gen. Keith Dayton will have graduated about 1,700 troops by the summer. Most of the training has been in Jordan. Bringing the operation inside the West Bank will streamline the process, officials said. The forces are credited with helping to keep the West Bank quiet during Israel's recent war with Hamas in the Gaza Strip. The Obama administration has pledged to continue the program launched by President Bush.



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Arts & Culture

Artist Mark Podwal's love affair with Prague

By Jeannie Rosenfeld

NEW YORK (NEXTBOOK)—For those who believe couplings can be bashert, it would seem that New York artist and illustrator Mark Podwal was predestined to depict Prague's Jewish relics in his ethereal drawings and paintings. The city captivated him as a teenager growing up in Queens in the 1950s from the moment he stumbled upon a photo of the statue of Rabbi Judah Loew that adorns Prague City Hall. Numerous legends swirl around the 16th-century rabbi, known as the Maharal, none more famous than how he created a golem of clay to protect Prague's Jewish citizens by inscribing the Hebrew word "emet" (truth) on its forehead but then destroyed it by scratching off the first letter, to read "met" (dead), halting its violent rampage.

When Podwal collaborated with Elie Wiesel on a book about the golem in 1983, his fascination with the city grew, but communist rule made it inaccessible. It wasn't until 1996 that he paid his first visit, in advance of "Jewish Dreams," an exhibition at the local Jewish museum featuring 61 fantastical works he created in loving tribute to the city's rich Jewish history and folklore. He has since returned more than a dozen times and now has a designated seat in the Altneuschul, or Old-New Synagogue, where the Maharal presided and the current chief rabbi fondly refers to him as "one of the locals."

Jewish imagery has dominated Podwal's ink, pencil, gouache, acrylic and watercolor works on paper, and he has done numerous Judaic commissions, from an Aubusson tapestry for Temple Emanu-El in New York to a Passover seder plate that is a best-seller in the Metropolitan Museum of Art's gift shop. But Prague is central to his art.

This love affair with the city will be in full bloom come April 6, when Houghton Mifflin Harcourt publishes Podwal's 12th children's book, *Built by Angels*, which recounts various legends surrounding the Altneuschul—the oldest still-operational synagogue in the world—on the same day that New York's PBS affiliate is broadcasting *House of Life*, a film Podwal wrote and produced (in collaboration with award-winning classical music documentarian Allan Miller) on the storied history of the cemetery that sits behind it.

Despite the inherent distinctions between the two genres, both works meld architecture and metaphysics, history and legend, into moving portraits of the Jewish experience that are elegiac but ultimately triumphant.

As its title suggests, "Built by Angels" attributes the creation of the Old-New Synagogue to celestial agents who constructed it with stones from the Temple in Jerusalem. The angels decreed that the stones were to be returned when the Temple was restored. (One explanation for the Altneuschul's name attributes its roots to the Hebrew "al tenai," or "on condition.") Distinguished by its complex subject and Podwal's skilled, magical tableaux, it is hardly a typical children's book, and yet it still skirts the city's darkest chapters. We are told that "when-ever flames threatened," the beating wings of white doves "blew out the blaze," without mention that pogroms were as great a threat as natural disaster.

Similarly, a reference to the golem who is "still locked in the attic" and "must not be disturbed" overlooks that he was activated to defend against anti-Semitic attacks. Rather it finishes with the hopeful prayer still emanating from the synagogue: "Next year in Jerusalem!"

House of Life is similarly redemptive, highlighting the conservators who piece together tombstone fragments so epitaphs can be legible once more. It is at its most powerful when resur-

recting ancestral ghosts among the 100,000 that some estimate are buried in layers beneath the surface. After a guide points out the oldest of the 12,000 tombstones, belonging to Avigdor Kara, one of the few survivors of the infamous 1389 pogrom, the film's narrator reads an excerpt from the elegy he wrote at the time that is still recited in the Altneuschul every Yom Kippur. Fact and fable often collide, as in a re-enactment of the Maharal's meeting with Hapsburg Emperor Rudolf II on the Charles Bridge in 1583 in order to convince him to repeal an anti-Jewish edict. As legend has it, when mud and stones were thrown at the Maharal by the mob, they turned into flowers.

It is just this sort of "history"—tradition as delivered through fanciful tales—that seems to appeal most to Podwal. More than a simple love of Prague, this is what ties the film to his broader body of work, an oeuvre rich in both kabbalistic symbolism—from the hamsah, an upturned palm meant to ward off the evil eye, to diagrams on the levels of God's divinity—and surreal elements: flying Hebrew letters, books growing from trees, fruit forming constellations.

This embrace of Jewish mysticism is somewhat surprising given Podwal's secular upbringing, not to mention his formal training as a physician. After a religious awakening of sorts at a Jewish summer camp, he attended Hebrew school and had a bar mitzvah, though he never became observant. Still, he takes delight in his heritage and sees the Zohar, the principal text of the kabbalists, as a great source of visual inspiration.

At New York University Medical School, Podwal was drawn to dermatology because it was also a visual specialty and would leave time for his drawing. During his internship, in 1971, he published his first book, *The Decline and Fall of the American Empire*, which is made up of political drawings inspired by the upheaval of the 1960s. That brought him to the attention of *The New York Times*, which in 1972 ran the first of what would be his many contributions—an illustration based on the massacre of Israeli athletes at the Munich Olympics.

The leap to children's books in the 1990s marked a shift from black and white to color, though he has continued to make ink drawings for nonfiction books such as Harold Bloom's *Fallen Angels* and his own *Doctored Drawings*, both from 2007.

While Podwal has achieved recognition as a fine and graphic artist, he still maintains his successful Upper East Side medical practice, which has caused Cynthia Ozick to marvel at his ability to be "scientist and dreamer both." This double life not only imbues him with a unique sensibility, but affords the financial freedom to ignore the advice a prominent, well-meaning curator gave him as his artistic career was taking off to "get out of his Jewish rut."

We, in turn, can accompany Podwal on his mystic journey. For as his repeat-collaborator-turned-friend Wiesel astutely observed in the catalog for "Jewish Dreams," with his strange but familiar storytelling, Podwal stirs "recollections which without your being aware are part of your collective memory." ■

Jeannie Rosenfeld, a former editor at *Art + Auction* magazine, is a New York writer specializing in fine and decorative art. Her work has appeared in *ARTnews*, *Interior Design* and *the Forward*. Reprinted from *Nextbook.org*, a new read on Jewish culture.



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It's a bird, it's a plane—oy gevalt, it's a Jewish 'Watchmen'

By Rachel Freedenberg

SAN FRANCISCO (JTA)—Who watches the watchmensch? Yes, you read that right—the comic book “Watchmen” is getting a Yiddish makeover courtesy of a British comic writer. And in fitting with “Watchmen’s” trademark plot twists and surprising revelations, “Watchmensch” has one of its own: Although it’s crammed with Yiddish dialogue, Jewish in-jokes and black hats, its creator isn’t Jewish.

Rich Johnston is known in the comics world as a sort of gossip columnist—he writes a news and rumors column called “Lying in the Gutters.” He also has written several comics of his own, including one about a 17th-century Italian monk combined with elements from the TV show “Smallville.”

Johnston, 36, came up with the idea for “Watchmensch” at a comic book convention.

“I was messing around with friends about titles of comics, and ‘Watchmensch’ is just one that got stuck in my head,” he said in a phone interview from his home in southwest London, where he lives with his wife and two children.

He had an idea for the comic as well: A parody about the murder of a Jewish lawyer. After he wrote about it in his column, Johnston received positive feedback, including an e-mail from Swedish comic artist Simon Rohrmuller, who ended up drawing the book based on Johnston’s script.

The original “Watchmen” follows a group

of former superheroes in 1980s America as they investigate the murder of one of their own, the Comedian. The series deconstructs the superhero genre with groundbreaking narrative techniques and an intricate alternate-history plot.

Originally published in a 12-part series from 1986 to 1987, “Watchmen” was a major hit, and is still considered one of the greatest comics of all time. It was named one of Time magazine’s top 100 English-language novels in 2005, and the highly anticipated “Watchmen” movie opened March 6.

It was the No.1 film in America on its opening weekend, bringing in \$55.7 million—the most successful opening in 2009.

Thus, it’s no surprise that the series has been parodied in works like “Botchmen,” made by Mad magazine, and now in “Watchmensch.”

“Watchmensch” follows a similar trajectory to its predecessor, starting with the death of



the Comedian—known in “Watchmensch” as Krusty the Clown, in homage to the famous Jewish character on “The Simpsons.” Investigating the murder are Spottytman (a takeoff on “Watchmen’s” Rorschach) and Jewish lawyers Nite Nurse (Nite Owl) and Silk Taker (Silk Spectre).

Along the way are numerous insider references to the history of “Watchmen” and comics in general, with particular emphasis on the industry’s Jewish roots.

“It’s a parody of ‘Watchmen,’ the comic book and the movie, and also a satire on the comic book industry, how the artists and the industry worked together for the past 70 years,” Johnston says.

The Jewish theme worked perfectly, he adds, because the history of the comic book is filled with Jewish names—among them Captain America creators Joe Simon and Jack Kirby (born Jacob Kurtzberg), Superman’s Jerry Siegel and Joe Shuster, and Batman’s Bob Kane (born Robert Kahn).

Siegel and Shuster even make an appearance

in “Watchmensch,” in a flashback to the day when they famously sold the rights to the Superman character to DC Comics for a mere \$130.

Because Johnston isn’t Jewish, he wanted to be sure he was making an accurate portrayal.

“Once I got [a Jewish element], I’d go online and make sure I got it right,” he says. “I was also able to run skits past a few [Jewish] friends.”

The Jewish elements include Yiddish terms and Chasidic-style clothing, with Spottytman sporting payes and a black hat, and Silk Taker in a modest, high-necked dress. A pet named Balabusta also has a cameo, as does a can of Dr. Brown’s black cherry soda, a classic Jewish icon.

Johnston says the irony is that “I give the most Jewish lines to Spottytman, who’s not Jewish. It’s this secret identity he’s put on.”

Keeping things hidden, he says, is a common theme in comic-book history.

“Even in the early days of superhero comics, Judaism was there but it was disguised,” Johnston explains. “Even the Thing in the Fantastic Four—he was Jewish, but it was never actually said. Only within the last few years was it finally said, ‘Ben Grimm is Jewish.’ It’s long overdue.” ■

Rachel Freedenberg is a staff writer for the j. weekly.



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Stravinsky's *L'histoire du Soldat* at the Kerrytown Concert House

Sandor Slomovits, staff writer

Igor Stravinsky's *L'histoire du Soldat*, *The Soldier's Tale*, is now 91 years old. The nonagenarian chamber-music piece has aged well. Originally created for seven musicians, three actors, and a dancer, it is still often performed and, while the music has remained unchanged, the story, based on a Russian folk tale about a soldier who trades his fiddle to the devil for a book that predicts the future of the economy, and its theatrical aspects have been re-imagined in many ways over the years. Eleven years ago, famed jazz trumpeter Wynton Marsalis, completely re-wrote the story and the music in a modern vernacular, though keeping the same instrumentation, and premiered it, coincidentally, right here in Ann Arbor's Hill Auditorium.

In April, the Kerrytown Concert House will once again present Stravinsky's *L'histoire du Soldat*. Gabe Bolkosky, Ann Arbor's nationally known concert violinist, teacher, and



Gabe Bolkosky,

artistic director of the Phoenix Ensemble, is producing and will play in this current performance.

WJN: You've done this piece before.

Gabe Bolkosky: Many times. It's been something I've come back to a lot. I did it most recently, about a year-and-a-half ago, with the Cut Time Players, who are a group of Detroit Symphony Orchestra players. Jeff Applegate (the Orchestra's principal second violinist) got really sick and they called me a few days before the performance and asked me to do it. That was intense, because they are all such amazing musicians, and to come in on the last minute like that...

I've also narrated it.

WJN: Narrated and played?

Bolkosky: No, [laughing] just narrated. Actually though, I'm hoping that someday I can record it, and then do both the violin and narration myself. Acting has always been something that I've enjoyed.

Sometimes it's done with dancers. Originally, that's how it was done, with narrator and small group of musicians. Stravinsky wrote it during WWI when he was stuck in some little place and didn't have access to many musicians, and so he gathered whomever he could get together.

WJN: When you did it with the Cut Time Players, did the performance include dancers?

Bolkosky: No dancers, but there were two actors, who were on stage, acting. They weren't just standing there narrating. A number of years ago, at the Magic Bag Theater in Detroit, I did it with one narrator, ensemble, and some dancers. Linda Spriggs, who was Dance professor at the UM then, choreographed it.

I've always been fascinated with the piece, for many different reasons. What I did that time is switch the roles. The Devil is typically portrayed as this kind of evil, eastern European creature. I had the Devil be an Englishman, British. And the soldier was African, because the percussion has that kind of West African feel to it. Lots of different drums, toms, cymbals, very pitched instruments. (My roommate in college was a composition student named Derek Bermel. He had lived in Ghana for a few months and played a lot of Ghanaian music for me. So West African music was what we talked about.)

So I had the soldier be this African soldier, and the Devil comes and seduces him and enslaves him. Which is sort of what the story's about.

WJN: I've heard of versions of *Histoire* where there are even three actors playing the narrator, the Devil and the Soldier. How are you doing it for this performance? Probably no dancers this time either, because of the small stage at Kerrytown, right?

Bolkosky: No dancers, but Deanna Relyea (founder/director of the Kerrytown Concert House, and well known mezzo soprano, both locally and nationally) is doing the narration. She's taking on the challenge. You have to be able to switch voices quickly and have it be understandable. Deanna is perfect for this part. She's got such incredible dynamics to her acting. She's very dramatic and she's got a really great wit about her. She does cabaret really well, so that's why she was my first thought for the narrator. She's got a great voice, but it's not just a good voice. She's got a real good sense of comic timing.

WJN: In the story, the Devil gives the soldier a book, which allows him to foretell the economic future. Interesting timing, considering what's been happening in the world of finance. When did you schedule this performance? [Laughter]

Bolkosky: I scheduled it before the banking crisis.

WJN: Before the September meltdown...

Bolkosky: That's true. But, not on purpose.

WJN: Of course not on purpose. [Laughter]

Bolkosky: No, it wasn't connected to it in any way. But, now that you mention it, it is related. It's all about, in the end, what really matters.

WJN: So, is that what draws you to this piece, the story? Or is it, pardon the expression, devilishly difficult to play?

Bolkosky: It is a hard violin part, but it's actu-

ally a really fun violin part. I also like doing it because wind players really like playing it. It's fun for me to watch these wind players come together with so much enthusiasm. And I really enjoy the music. If you look at the score, the meters change very frequently. All these mixed meters, almost in a row, measure after measure. [Bolkosky points to the score.]

WJN: The Devil's in the details. [Laughter] Sorry, I couldn't resist.

Bolkosky: You have in the beginning what seems to be a normal march, but if you take a look, the bass line is unaffected by all those things. It's keeping a steady beat, but the time signature is changing every measure from three four, to two four, to three eight, to two four to three eight, to three four... Just listening to it, it sounds like the bass is staying in the same place, staying in one meter. The overlapping gives it a quirky feeling of confusion, in spots. It happens all over the place, where somebody kind of keeps a meter... That's very typical of Stravinsky in general, but especially in this piece.

So, I just really like the music, I really enjoy playing it. That's one part of it. I also like the theatrical aspect of it a lot. The, philosophically, it's right on the money, so to speak. It will always be a timeless tale. I obviously didn't think at all about what's going on today, [when I scheduled this] but, essentially, this is what's going on. That people were selling their souls to be able to know what's going to happen in the future. The way they were manipulating the markets to make sure they could make as much money as possible wound up getting them in the end.

In the story, it says at one point in the middle, that basically love is the only thing worth having: more than money, more than fame, more than the ability to know what's going to happen, more than anything. And I like that it's told in an unsentimental way. I'm usually very sentimental, so it's nice to be able to see it painted in another way. It doesn't actually have the happiest of endings. He turns back.

WJN: He goes with the Devil and leaves his wife behind.

Bolkosky: It's even more tragic than that. It's a little cryptic at the end. He's told that he can never go back. And at the end he turns, because she's trying to get him to go back. She wants to know about that part of him. So he goes back to that part and the Devil comes and grabs him. There is not the sense that he's made a conscious decision at the end. So it has a kind of fatalistic ending, that it's unavoidable, that the Devil will win. That's kind of a drag. [Laughter] I've always found the ending to be strange. I don't completely get it. It's sort of like everything turns out fine and then he tacks this thing on at the end that the Devil wins. [Laughter] It doesn't make sense, in a way.

WJN: I read that some performances use a conductor. Will you be doing that?

Bolkosky: No. Typically, these days, people do it without a conductor. There are two

camps of thought on it. I think Stravinsky felt it really should be done with a conductor. He felt very strongly that you needed to feel every single time signature that was going by. Lot of times now, people re-bar it to make it kind of fit easier in their own head.

WJN: Re-bar it?

Bolkosky: Yes. For example, the bass player doesn't need to be feeling that. [Bolkosky points to the constantly changing time signatures in the score]. Deanna [the narrator] needs to just feel it steady while we play over it. For that reason, a lot of times people don't want to do it with a conductor.

WJN: Besides Deanna, you've got some other terrific musicians joining you in this performance, including your brother-in-law, Ben Wright. But there is no nepotism involved here. He's a world-class player, right? He's now playing trumpet in the Boston Symphony and when he was with Chicago, earlier, he was the youngest member of the brass in the history of the Chicago Symphony.

Bolkosky: Yes, he's got credentials, and I've really wanted to play with him for a long time. And since I love the piece, and it was a way to get him to come and hang out...

WJN: Everyone else is local?

Bolkosky: Yes. In fact, almost everyone else is from the University of Michigan. Dave Jackson is trombone professor at the U. Jeff Lyman is bassoon professor, Dianna Gannett is bass professor, Joe Gramley, percussion, and Suzanna Dennis Bratton is principal clarinetist of the Grand Rapids Symphony. She's the only other one not local.

WJN: That's a pretty stellar cast.

Bolkosky: Dreamy. Totally dreamy. It was one of those things where I thought, "I'm going to do this, and I'm going to ask these people, and we'll see what happens." I figured that someone may not be available and I'd have to make some substitutions, but I didn't. You couldn't ask for better players. ■

L'histoire du Soldat will be presented at the Kerrytown Concert House on Saturday, April 25 at 8 p.m. Also on the program will be Stravinsky's *Three Pieces for Solo Clarinet*, Suzanna Dennis Bratton performing, and Prokofiev's *F Minor sonata for violin and piano*, with Gabe Bolkosky and Michele Coker performing.



Igor Stravinsky

Selected Events from Our April Calendar!

St. Louis Symphony Orchestra

David Robertson conductor | **Anssi Karttunen** cello
THU, APR 2 | 8 PM
Hill Auditorium

PROGRAM

Wagner "Good Friday Music" from *Parsifal* (1882)
Adams Guide to Strange Places (2001)
B. Zimmermann Canto di Speranza (1957)
Sibelius Symphony No. 5 in E-flat Major, Op. 82 (1915)

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Chick Corea & John McLaughlin Five Peace Band

Chick Corea piano and keyboards | **John McLaughlin** guitar
Christian McBride bass | **Kenny Garrett** alto saxophone
Brian Blade drums

SAT, APR 4 | 8 PM
Hill Auditorium

Corea and McLaughlin join forces for the first time in over 40 years, when they both did stints with the legendary Miles Davis.



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Beethoven Sonata Project Concerts 7 & 8 Series Finale

András Schiff piano

THU, APR 9 | 8 PM
SAT, APR 11 | 8 PM
Hill Auditorium

Schiff closes out his two-year, eight-concert cycle of the complete Beethoven piano sonatas with the second half of Beethoven's profoundly innovative output.

PROGRAM (THU 4/9)

Beethoven Sonata No. 27 in e minor, Op. 90 (1814)
Beethoven Sonata No. 28 in A Major, Op. 101 (1816)
Beethoven Sonata No. 29 in B-flat Major, Op. 106 ("Hammerklavier") (1817-18)

PROGRAM (SAT 4/11)

Beethoven Sonata No. 30 in E Major, Op. 109 (1820)
Beethoven Sonata No. 31 in A-flat Major, Op. 110 (1821-22)
Beethoven Sonata No. 32 in c minor, Op. 111 (1821-22)

The Saturday performance is sponsored by **The Medical Community**.

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Ethel | **Laurence Hobgood Trio**

THU, APR 16 | 8 PM
Michigan Theater

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Takács Quartet

Marc-André Hamelin piano

FRI, APR 17 | 8 PM
Rackham Auditorium

PROGRAM

Haydn String Quartet in G Major, Op. 77, No. 1, Hob. III:81 (1799)
Bartók String Quartet No. 1 in a minor (1909)
Schumann Piano Quintet in E-flat Major, Op. 44 (1842)



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Julia Fischer violin

Milana Chernyavaska piano

FRI, APR 24 | 8 PM
Hill Auditorium

PROGRAM

Mozart Sonata for Violin and Piano in C Major, K. 296 (1778)
Prokofiev Sonata No. 1 in f minor for Violin and Piano, Op. 80 (1938-46)
Beethoven Sonata No. 8 in G Major for Violin and Piano, Op. 30, No. 3 (1801-02)
Martinů Sonata No. 3 for Violin and Piano, H. 303 (1944)

Co-Sponsored by **Dennis and Ellie Serras**.

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Compagnie Marie Chouinard

Marie Chouinard artistic director

SAT, APR 25 | 8 PM
SUN, APR 26 | 4 PM [NOTE TIME]
Power Center

PROGRAM (SAT 4/25)
Orpheus and Eurydice (2008)

PROGRAM (SUN 4/26)
Prelude to the Afternoon of a Faun (1994)
The Rite of Spring (1993)

Note: Performances contains nudity and adult themes.

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Kosher Cuisine

Si, Esther, Mexican works for Passover menus

By Linda Morel

NEW YORK (JTA) – During Passover, most American Jews forgo the zesty tacos and tortillas they savor all year. But what if someone knew how to prepare Mexican food without flour or leavening? What if his recipes were served during the holiday's eight days in an upscale restaurant?

"Several years ago I began experimenting with the infusion of Mexican ingredients and Jewish foods," says Julian Medina, chef and owner of Toloache, a contemporary Mexican bistro in Manhattan's theater district.

He started small, offering clients guacamole with matzah instead of the usual chips. Then his creativity blossomed into a complete holiday menu, featuring chipotle-braised brisket and matzah ball soup seasoned with aromatic herbs and jalapeno peppers.

Why would a chef from Mexico City who had dazzled clients at Maya and Pampano, two of Manhattan's best Mexican restaurants, turn to Jewish cuisine for inspiration?

Although Medina was born a Catholic, he converted to Judaism. Six years ago, when he was dating the Jewish woman who would become his wife, he started spending holidays with her family. It sparked a curiosity about her religion that continued to grow the more he learned about Jewish rituals.

From the beginning he was intrigued by each holiday's traditional fare, as he tasted the foods his future mother-in-law prepared. It wasn't long before he started seasoning Jewish recipes with the flavors of his youth.

Medina explored Jewish cooking, both Sephardi and Ashkenazi.

"This is what chefs do when exposed to cuisines that excite them – they conduct research to develop new recipes," he says. "Food is never static. It changes every day."

His Matzah Tostada recipe was influenced directly by Sephardic cuisine, as were the Matzah Tortillas that accompany his brisket, a signature dish of Ashkenazi fare.

Many of his recipes benefit from the marriage of both cuisines.

While Julian's Matzah Ball Soup bears the stamp of Ashkenazi cooking, it is seasoned with cilantro and jalapeno and finished with a squeeze of lime. His Roasted Halibut recipe is served with a Passover Cauliflower Pancake reminiscent of a latke made from cauliflower rather than potatoes.

Soon after Medina opened Toloache, which is named for a flowering plant used in Mexican love potions, several friends asked him to serve a Passover menu at the restaurant. Typical of many New Yorkers, they adore fine dining but were not inclined to cook. Yet that didn't stop them from craving seder foods, which they knew Medina would bring to a new level.

He responded by offering a dazzling Passover menu at Toloache, from first course through a dessert of Matzah Pudding with Roasted Bananas.

Four years ago, 10 people were his first holiday patrons, arriving with friends, family and kosher wine, Medina recalls.

"I wanted them to feel at home while celebrating Passover," he says.

Word traveled and customers flocked to Toloache for Jewish foods with a piquant twist.

"I still can't believe the menu has become so popular," says Medina, explaining that articles about his Mexican-Jewish fusion cuisine have been published in *The New York Times*, among other New York newspapers and magazines.

On the first and second nights of the holiday, some customers bring kosher wine and read the Haggadah, performing an entire seder.

Others simply relish Passover food Mexican style. During Passover week, nearly 100 people order holiday fare at Toloache as an alternative to cooking at home.

"People can adapt our Passover menu in any way they want," Medina says.

While the kitchen at Toloache is not made kosher for Passover, Medina's recipes conform to the Passover laws of kashrut. By sharing his recipes, Medina has offered home cooks the option of turning one of the holiday's eight nights into a celebration of Mexican Jewish food.

With his Passover menu becoming so popular at Toloache, Medina now offers Rosh HaShanah and Chanukah dishes infused with Mexican spices.

Medina's wife suspects that at some point the Medina family was Jewish. Some early settlers in Mexico who had emigrated from Spain were Conversos, Jews forced to convert to Catholicism during the Spanish Inquisition.

Perhaps the Medina family had been Conversos. The origin of their name is Hebrew and Arabic. Several Jewish families in Spain have carried the surname Medina. In the Spanish province of Cadiz, in the city Medina-Sidonia, it was customary among Sephardim to be named for the city of origin.

Regardless of his family origins, these days Medina celebrates Passover like most Jews around the world – at home.

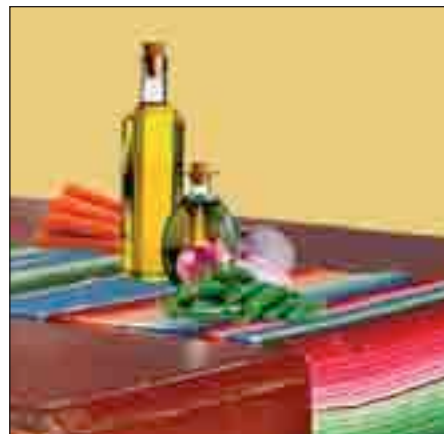
"I cook dinner with my wife's mom," he says, explaining how he learned Jewish cooking by standing at her side in the kitchen. "Now we plan the menu together."

Medina's mother-in-law likes how he has tweaked her recipes and approves of the foods he has added to the family repertoire.

"Passover is always a special occasion," Medina says. "There is something awe inspiring about repeating the story of the ancient Israelites journey from slavery to freedom, from Pharaoh's tyranny in Egypt to the Promised Land."

The holiday is even more meaningful now that Medina is the father of a year-old daughter. While she is too young to recite the Four Questions, she's already tasted matzah tortillas – served with chipotle salsa, of course.

The recipes on the next page are by Medina.



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Julian's matzah ball soup

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Chicken Soup

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- 2 stalks of celery, cut in pieces
- 1 onion, cut into quarters
- 3 cilantro leaves
- 1/2 jalapeno, seeded and cut into pieces

In a stock pot, bring the water and salt to a boil. Add chicken and remaining soup ingredients and simmer for 30 minutes. Skim the fat. Strain broth and set aside. (Use caution when handling hot soup.)

Matzah balls

- 2 large eggs
- 2 tablespoons vegetable oil
- 1/2 cup matzah meal
- 2 tablespoons chicken broth
- Kosher salt to taste

Mix all matzah ball ingredients together and let mixture rest in the refrigerator for 15 minutes. With wet hands, roll into 8 balls. Do not over roll. Add matzah balls to soup and simmer for 5 minutes. Check seasoning. If necessary, add kosher salt.

Finishing Touches

- 1 carrot, peeled and cut into a 1/4 inch dice
- 1 zucchini, cut into 1/4 inch dice
- 2 tablespoons red onion, chopped
- 1 lime

Cook the carrot and zucchini in the chicken soup. Serve 2 matzah balls per bowl with some chicken soup, carrots and zucchini. Garnish with a teaspoon of red onion and a squirt of lime.

Brisket con chipotle (Braised brisket with tomato and chipotle)

Yield: 6 servings

- 2 pounds brisket
- Kosher salt to taste
- 3 tablespoons olive oil
- 2 tablespoons garlic cloves, chopped
- 1 onion, chopped
- 6 plum tomatoes, cut in quarters
- 1/2 tablespoon cumin
- 1/2 tablespoon dry oregano
- 1 bottle red wine
- 4 cups of water
- 3 tablespoons chipotle pepper puree (available in supermarkets)
- 1 bay leaf
- Garnish: 1 red onion, chopped; and 1 avocado, cut into six slices

1. Season the brisket with salt. In a roasting

pan, heat the oil until it's smoky hot and sear the brisket well all around.

2. When the brisket is seared, transfer it to a platter. Lower the flame and saute the garlic, onion, tomatoes and the rest of the ingredients (except the garnish). Season and let the mixture cook for 10 minutes.

3. Return the brisket to the roasting pan. Cover and cook in a 350 degree oven for 1 1/2 hours, or until very tender. Cool brisket to room temperature. Slice the brisket and reheat in the same sauce. Serve 2 matzah tortillas (recipe below) per plate, filled with braised brisket and garnished with chopped red onion and a slice of avocado.

Matzah tortillas

Yield: 12 tortillas

- 2 cups matzah cake meal
- 1 teaspoon salt
- 1 cup warm water
- 1 tablespoon olive oil, plus additional oil for frying

Place the matzah cake meal, salt, warm water and 1 tablespoon oil in a bowl. Mix ingredients very well with your hands, until you form soft dough. With your hands, form 1 1/2-inch balls. Roll balls between plastic wrap to form a tortilla shape. Preheat additional oil on a nonstick griddle or pan on a medium flame. Fry the matzah tortillas until browned.

Matzah tostada Yucatan style (Crispy matzah tortilla, achiote smoked sea bass salad and horseradish-jalapeno salsa)

Yield: 6 servings

Smoked Sea Bass

- 1/4 cup rice vinegar
- 1/4 cup orange juice
- 1/4 cup olive oil
- 1/2 pound smoked sea bass or any white fish
- Salt to taste

In a bowl, mix the rice vinegar and orange juice. Emulsify the olive oil by whisking it into vinegar mixture. Toss liquids with smoked fish and season well with salt. Place fish mixture in the refrigerator for about 2 hours.

Matzah Tostaditas

- 2 cups matzah cake meal
- 1 teaspoon salt
- 1 cup warm water
- 1 tablespoon olive oil, plus additional olive oil for frying

1. In a bowl, mix the matzah cake meal, salt, warm water and 1 tablespoon of oil very well

with your hands, until you form soft dough.

2. With your hands, form 1 1/2-inch balls. Roll balls between plastic wrap to form a tortilla shape.

3. Using 2 tablespoons of oil, preheat a non-stick griddle or pan on a medium flame. Place matzah tortillas on griddle. Cook on both sides, until they are nice and soft. Then pour additional olive oil into a frying pan. Preheat oil to 300°. Fry the tortillas in oil until crisp.

Salsa

- 1/2 small red onion, diced
- 2 tablespoons fresh horseradish, grated
- 1 small seedless jalapeno, chopped
- 2 tablespoons lemon juice
- 2 tablespoon orange juice
- 1/2 tablespoon honey
- Salt to taste

Mix the onion, horseradish and jalapeno, lemon juice and orange juice with the honey. Season well with salt. Serve the smoked fish with matzah tostaditas, topped with the horseradish salsa.

Roasted halibut, Passover cauliflower pancake and hibiscus chipotle glaze

Yield: 4 servings

Pancakes

- 1 cup cauliflower
- 2 whole eggs
- 1/2 cup matzah meal
- Kosher salt to taste
- Butter or margarine for frying

Steam cauliflower until tender. Puree with eggs, matzah meal and salt. Place some butter or margarine in a frying pan on a medium flame. Ladle 3-inch round pancakes into pan and fry them. Set aside.

Sauce


- 1/4 cup hibiscus flowers (found in the tea section of supermarkets)
- 1/2 cup sugar
- 1 tablespoon chipotle pepper puree or jalapeno, chopped
- 2 cups of water
- 1 orange peel, zested
- Kosher salt to taste

In a saucepan, add all the ingredients and reduce to 3/4 of a cup. Blend all ingredients and strain through a colander. Check seasoning and keep warm.

Roasted Halibut

Sear 4 six-ounce halibut fillets until golden brown and cooked through.

To serve, place a pancake on each plate and drizzle with the hibiscus sauce. Place a halibut fillet beside pancake.



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Calendar

April 2009

Wednesday 1

Exhibit: JCC Amster Gallery: “The Art and Soul of Peace Through Humor” was developed with the message that laughter is the shortest distance between two people. New York teacher Maureen Kushner, working with the Ministry of Education, traveled Israel from 1994-2004 working with Jewish, Arab, Bedouin and Druze children, as well as Russian and Ethiopian immigrants, to create murals and paintings on the themes of war and peace. Exhibit open during normal JCC business hours. *Through May.*

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Bring a dairy lunch. Drinks and desserts provided. Noon.

Mahjong: TBE Sisterhood. 1 p.m. For information, contact Hillary Handwerger at 662-0154. *First and third Wednesday each month.*

Board Meeting: TBE. 7:30 p.m.

Jewish Learning Institute: Winter semester class “You Be the Judge II.” Challenge your sense of right and wrong with an exploration of Jewish Civil Law. 7:30–9 p.m. at the JCC.

Thursday 2

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week’s news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. with continuing discussion of *La Cousine Bette* by Honore de Balzac.

Prayer, Weekly Torah Reading and Jewish Philosophy—for Women: Chabad. 9 a.m. at the JCC.

Passover Boutique: JCC. Selling unique items for Passover celebrations including seder plates, matzah covers, hagaddot and much more. 9 a.m.–6 p.m.

Lecture: Frankel Center for Judaic Studies. Regina Morantz-Sanchez, UM Professor of History will present “Ghetto Girls and Reforming Men: Love, Inter marriage, Politics and the American Melting Pot, 1900-1930.” 202 South Thayer Street, Room 2022. Noon.

Birthdays and Presentation: JCC Seniors. Celebration for all with birthdays in April. Friends and family are invited to join group for lunch and birthday cake at 12:30 p.m., followed by the film *The Gefilte Fish Chronicles* at 1 p.m. depicting a family’s joyful preparations for Passover.

Bake and Take: TBE Sisterhood. Bring home a dozen freshly baked pastries including Passover brownies, matzo toffee and Mandelbrot. \$10. 2–4 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Annual Holocaust and Armenian Genocide Commemoration: Wayne State University, University of Michigan. Featured speakers are Samuel Totten, the University of Arkansas, on “Confronting the Scourge of Genocide: From Knowledge to Action” and Roger Smith, College of William and Mary, on “Why Teach About Genocide? And If So, What Should We Teach?” 7 p.m. at The Berkowitz Gallery, U-M Dearborn. Call (313) 593-5236 for additional information.

Friday 3

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Pre-Passover Dinner: BIC. With Passover crafts. 5:30 p.m.

Friday Night Live: TBE. High School Shir Chadash. 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 4

Shabbat Limud: BIC. Shabbat Learning facilitated by Rabbi Dobrusin. Discussion of weekly Torah portion over coffee and cakes. 9–10 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 5

Reading Hebrew through the Prayer Book—for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

High School Shir Chadash Café: TBE. 7:30 p.m.

Lilith Salon: TBE Sisterhood. Discussion of Jewish female topics. For information, visit www.lilith.org or contact jmerritt@med.umich.edu. 7:30 p.m.

Jewish Concepts—for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 6

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop with Cantor Annie Rose. Noon–1 p.m.

Senior Seder: JFS and JCC. Led by Rabbi Robert Levy and Cantor Annie Rose from TBE, the seder will include catered Passover meal, special music and discussion of ways in which Passover themes are uniquely relevant to lives of older adults. \$25; Transportation can be arranged. Reservations are required by March 27. 5–7 p.m. at the JCC. RSVP to Abbie at 769-0209 or email abbie@jfsannarbor.org.

Torah Study: TBE Sisterhood. With Cantor Annie Rose. 7–8:30 p.m.

Tuesday 7

SPICE of LIFE: JCC Seniors. Exercise Energy with Maria Farquhar, 11 a.m.; \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

Lunch and Learn: JCC. With Aliza Shevrin, translator of *Wandering Stars*, the first com-

plete translation of Sholem Aleichem’s epic love story spanning ten years and two continents, and set in the colorful world of Yiddish theater. For information, email juliegales@jccfed.org or call 971-0990. Noon.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster’s Café, ground floor of UM Michigan League. For information, call 936-2367.

Board Meeting: TBE Brotherhood. 7:15 p.m.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud and rabbinic literature. English translations of texts provided. Discussions in areas of law, philosophy and theology. 8 p.m. at UM Hillel. For information, call 662-5805.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 8

Birkat Hachama: TBE. Sunrise Service to celebrate creation. 6:45 a.m.

April Break Fun Days: JCC Youth. For JCC members only who are Hebrew Day School students in grades K–5. Middle school students are also welcome to participate as helpers for a reduced fee. \$34 for 8 a.m.–3 p.m. Featuring a fun field trip or special activity, plus crafts, games and gym time or outdoor recess. Registration and payment are due by April 7. For information or to register, visit www.jccannarbor.org, email deborahhuerta@jccfed.org or phone 971-0990.

Erev Passover Services: AAOM. 7:50 p.m. at UM Hillel.

Passover Services and Seder: Chabad. Traditional Seder, in English and Hebrew, full of inspiring mystical insights into the Haggadah. Festive homemade meal with fish, meat, soup, side dishes and handmade Shmurah matzah, with wine, grape juice and desserts. \$36/community members; \$13/UM students. Reservations required at www.jewmich.com. Services at 7:45 p.m.; Seder at 8:45 p.m.

Thursday 9

Passover Morning Service: BIC. 9:30 a.m.

Passover Morning Service: Chabad. 9:45 a.m.

Passover Morning Service: AAOM. 9:30 a.m. at UM Hillel.

Passover Seder: JCS. Second night secular humanistic family-friendly seder concluding with vegetarian and kosher for Pesach potluck dinner. 6 p.m. at the JCC. For information, contact 975-9872 or jcs@jccfed.org.

Passover Services and Seder: Chabad. Traditional Seder, in English and Hebrew, full of inspiring mystical insights into the Haggadah. Festive homemade meal with fish, meat, soup, side dishes and homemade Shmurah matzah, with wine, grape juice and desserts. \$36/community members; \$15/UM students. Reservations required at www.jewmich.com. Services at 7:45 p.m.; Seder at 8:45 p.m.

Second Night Seder: TBE. Open to the community, if space allows. Phone 665-4744 for details.

Passover Services: AAOM. 7:50 p.m. at UM Hillel.

Friday 10

Passover Services: BIC. Morning service at 9:30 a.m. Mincha and Kabbalat Shabbat at 7:45 p.m.

Passover Morning Service: AAOM. 9:30 a.m. at UM Hillel.

Passover Morning service: Chabad. 9:45 a.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 11

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Tot Shabbat: BIC. For tots ages 3–5 years old and parents. 11:15 a.m.

Shabbat services: *See listing at the end of calendar.*

Sunday 12

Volunteer Day: TBE Sisterhood. Volunteer at Ronald McDonald House on this day, Easter Sunday. Contact Marilyn Jeffs in advance at mgjeffs@sbcglobal.net or call 663-0438 to schedule in three-hour shifts. Children over age 11 may volunteer with a parent. 9 a.m.–9 p.m.

Reading Hebrew through the Prayer Book—for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Concepts—for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 13

April Break Fun Days: JCC Youth. For JCC members only who are students in grades K–5. Middle school students are also welcome to participate as helpers for a reduced fee. \$34 (\$32/additional siblings) for care from 8 a.m.–4 p.m. \$8 for extended care from 4–6 p.m. Featuring a fun field trip or special activity, plus crafts, games and gym time or outdoor recess. Registration and payment are due by April 7. For information or to register, visit www.jccannarbor.org, email deborahhuerta@jccfed.org or phone 971-0990.

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop with Cantor Annie Rose. Noon–1 p.m.

Tuesday 14

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Calendar

Yidish Tish (Yiddish Conversational Group):

All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Passover Services: BIC. Mincha and Ma'ariv at 7:30 p.m.

Passover Services: AAOM. 8 p.m. at UM Hillel.

Weekly Torah Portion—for Women: Chabad.

Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 15

Passover Services: BIC. Morning Service at 9:30 a.m. Mincha Service at 7:30 p.m.

Passover Yizkor Service and Lunch: TBE. 11 a.m. RSVP for the luncheon to 665-4744.

Passover Services: Chabad. 7:45 p.m.

Passover Services: AAOM. 8 p.m. at UM Hillel.

Exhibit: Detroit Institute of the Arts. Ninety photographs from the mid-1930s and the 1990s of Poland's Jewish communities will comprise "Of Life and Loss: The Polish Photographs of Roman Vishniac and Jeffrey Guskys." For information, phone 313-883-7900 or visit www.dia.org. *Through July 12.*

Meditation: TBE. 7:30 p.m. in the chapel.

Jewish Learning Institute: Winter semester class "You Be the Judge II." Challenge your sense of right and wrong with an exploration of Jewish Civil Law. 7:30–9 p.m. at the JCC.

Thursday 16

Passover Services: BIC. Shahrarit and Yizkor Services. 9:30 a.m. Passover Mincha at 7:30 p.m.

Passover Services: AAOM. 9:30 a.m. at UM Hillel.

Passover Services: Chabad. 9:45 a.m.

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 17

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Passover Services: AAOM. 9:30 a.m. at UM Hillel.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Friday evening services: *See listing at the end of calendar.*

Saturday 18

Shabbat Limud: BIC. Shabbat Learning facilitated by Rabbi Dobrusin. Discussion of weekly Torah portion over coffee and cakes. 9–10 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat—Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end the calendar.*

Sunday 19

Reading Hebrew through the Prayer Book—for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Israel Technology Brunch: Hadassah. Light brunch and panel discussion. 10 a.m. at the JCC. RSVP to Martha Young at 769-7523 or email youngmarth@comcast.net.

Tanya—Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Film Festival Wine and Cheese: JCC. With David Magidson. For information, email juliegales@jccfed.org or phone 971-0990. Noon.

Family Program: JCC. Program on "Peace Through Art" exhibit currently in JCC Amster Gallery. For information, email juliegales@jccfed.org or phone 971-0990. Noon.

Ethics Forum: TBE and St. Clare's Episcopal Church: Annual Forum on "How to Create and Communicate Your End-of-Life Decisions." 4 p.m.

Jewish Concepts—for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 20

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop led by Cantor Annie Rose. Noon–1 p.m.

Torah Study: TBE Sisterhood. With Cantor Annie Rose. 7 p.m.

Tuesday 21

SPICE of LIFE: JCC Seniors. Exercise Energy with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

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Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 22

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Bring a dairy lunch. Drinks and desserts provided. Noon.

Busy Women's Dinner: TBE Sisterhood. Dinner at Macaroni Grill Restaurant on South State Street near Briarwood Mall. RSVP to sandra.harlach@siemens.com or call 663-3253.

"Caregiver Conversations: Preparing for the Death of a Parent." JFS. Monthly program for adult children in a variety of caregiving roles for their aging parents. 6:30–8:30 p.m. at the

JCC. RSVP encouraged to Abbie at 769-0209 or email to abbie@jfsannarbor.org.

Lecture: JFS. An evening with Gil Hoffman, chief political correspondent and analyst for the Jerusalem Post. Mr. Hoffman will discuss the impact of the changes in the US and Israeli governments on Israel's future. Cosponsored by Beth Israel Congregation, Temple Beth Emeth, the Jewish Community Center of Washtenaw County, and EMU Hillel. \$5. 7:30 p.m. at TBE. Pre-registration recommended at www.jewishhannarbor.org. For information, email eileen-freed@jewishannarbor.org or call 677-0100.

Jewish Learning Institute. Winter semester class "You Be the Judge II." Challenge your sense of right and wrong with an exploration of Jewish Civil Law. 7:30–9 p.m. at the JCC.

Thursday 23

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschawsky at 2:15 p.m.

Prayer, Weekly Torah Reading and Jewish Philosophy—for Women: Chabad. 9 a.m. at the JCC.

Presentation: JCC Seniors. Learn how the University of Michigan Comprehensive Cancer Center is leading the cancer fight in our community. Presented by Marcy Waldinger, Chief Administrative Officer of the U-M Comprehensive Cancer Center at 1 p.m. Allison Pollock, JFS Geriatric Social Worker will also be available for discussion, questions and assistance prior to the presentation at 12:30 p.m. at the JCC.

Mahjong: TBE Sisterhood. 1 p.m. For information, contact Hillary Handwerger at 662-0154. *Second and fourth Thursday each month.*

Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 24

Meditation: TBE. 1 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Pulpit Switch Shabbat Service: TBE. Annual event featuring Reverend James Rhodenhiser giving the sermon. 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 25

Shabbat Program: BIC. Program led by Beth Israel Religious School 6th Grade, followed by Torah Service and Musaf. 9:30 a.m.

Kehillat Shabbat: BIC. For 1st through 5th graders. Today's theme is "Celebrating Israel's 61st Birthday" with songs, dance and snacks all focused on an Israeli theme. 11 a.m.

Tot Shabbat: BIC. For tots ages 3–5 years old and parents. 11:15 a.m.

Twenty-Fifth Anniversary Party: TBE. In honor of Rabbi Levy on his Silver Anniversary as Spiritual Leader of TBE. The evening will include entertainment, appetizers and desserts. \$50/advance; \$60/door. 7:30 p.m. at Washtenaw Community College Morris Lawrence Building. For information, call 665-4744

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical di-

mensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat—Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of tcalendar*

Sunday 26

Mussar Study Group: BIC. 9:45 a.m.

Reading Hebrew through the Prayer Book—for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Pulpit Switch: TBE. Rabbi Levy will give the sermon during St. Clare's Church morning service. 10 a.m.

Tanya—Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Lenore Marwil Jewish Film Festival: Detroit Jewish Film Festival. For information, visit www.djff.org or phone 248-432-5461.

Recruitment and Appreciation Brunch: JFS. Learn more about the important work JFS volunteers do in the community. 11:30 a.m.–1 p.m. at the JCC. RSVP by April 22 to Deborah at 769-0209 or email Deborah@jfsannarbor.org.

"Men and Women in the Book of Genesis: Partners or Rivals?" BIC. Presented by Ilana Blumberb. 7:45 p.m.

Jewish Concepts—for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 27

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop led by Cantor Annie Rose. Noon–1 p.m.

Community Yom Hazikaron Ceremony: BIC. Israel Memorial Day Ceremony. 7 p.m.

Tuesday 28

SPICE of LIFE: JCC Seniors. Exercise Energy with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

Lunch and Learn: JCC. With Deborah Dash, editor of *American Jewish Identity Politics*, a collection of essays examining American Jewry starting with WWII. For information, email juliegales@jccfed.org or phone 971-0990. Noon.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud and rabbinic literature. English translations of texts provided. Discussions in areas of law, philosophy and theology. 8 p.m. at UM Hillel. For information, call 662-5805.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Calendar

Wednesday 29

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Bring a dairy lunch. Drinks and desserts provided. Noon.

Jewish Learning Institute: Winter semester class "You Be the Judge II." Challenge your sense of right and wrong with an exploration of Jewish Civil Law. 7:30–9 p.m. at the JCC.

Thursday 30

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschawsky will resume today at 2:25 p.m. with a discussion of *Cousin Bette* by Honore de Balzac.

Prayer, Weekly Torah Reading and Jewish Philosophy—for Women: Chabad. 9 a.m. at the JCC.

Presentation: JCC Seniors. Don Devine and David Owens return to the JCC for the second act of the Happiness Boys musical revue. 1 p.m.

Social Action Program: TBE. Mark Tessler, UM Professor of Political Science, will speak about the "Israeli-Palestinian Conflict: Where We Are, How We Got Here, and What Might Lie Ahead?" 7:30 p.m.

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 1

Youth in Crisis Workshop: JFS. Third annual event. 12:30–3:30 p.m., at the JCC. RSVP to Lisa at 769-0290 or email lisa@jfsannarbor.org.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance for times. 6:15 p.m. on 4/3; 7:30 p.m. rest of month.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by dinner at 6 p.m.; Shira: Family Shabbat in Song at 6:45 p.m.; Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aaarecon.org or visit www.aaarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvor Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat and meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aaarecon.org or call 913-9705 or visit www.aaarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

April 3	6:08 pm
April 10	6:15 pm
April 17	6:22 pm
April 24	7:29 pm

Around Town

Leave your Pesach preparation to professionals, or not

David Erik Nelson, staff writer

We're not all cut out to cook a Passover meal for a dozen friends and family, and there's no shame in enlisting a little professional assistance when you're in over your head. Several local caterers offer wonderful virtuals at a reasonable price, while being sure to keep the entire meal *kosher l'pesach*.

Despite having a large staff—and adding lots of extra hands for Passover—Mimi Markofsky's **Elite Kosher Catering**, (248) 592-0200, still epitomizes homespun *hamish*. "I happen to love Passover," she explains, "it's one of my favorite holidays." Markofsky infuses her entire operation with family spirit: **Elite Kosher Catering's** stand-out desserts are all based on recipes handed down from Markofsky's Hungarian grandmother, and her mother's "sweet and sour salmon is always a fabulous seller." Other notable dishes include apple-raisin stuffed chicken breast and outstanding apple-raisin kugel. Markofsky makes a point of being very cautious about food allergies and potential sensitivities, specializes in gluten-free cuisine (including gluten-free matzo balls), and can make any dish (apart from charoset) nut-free. Check the full menu online at www.mimimarkofsky.com.

Elite Kosher Catering also holds an Annual Passover Buffet, this year on April 13 from 5:30–8 p.m. The buffet is held at the **Elite Kosher Catering** headquarters in Congregation B'nai Moshe (6800 Drake Rd., West Bloomfield), and will feature an assortment of Markofsky's soups, salads, chicken, meat, and fish entrees, starchy sides, and new gluten-free offerings. Last year the buffet served 380 guests, and grows each year. In recognition of the economic crunch, fees have been raised just \$1 per person, to \$28.50 per adult, \$16 for children 4-10 (which includes taxes, service fees, beverages, etc.)

For more than three decades **Quality Kosher Catering** has strived to use the freshest ingredients to prove that innovative cuisine need not be stifled by the strictures of kashrut. In the early 1980s **Quality Kosher** became the resident caterers for Congregation Shaarey Zedek in Southfield, where their offices are currently located (27375 Bell Rd., Southfield). **Quality Kosher Catering** offers a full fixed menu of traditional appetizers, entrees, sides, and desserts—including their flourless "Chocolate Oblivion." **Quality Kosher's** popular cakes are also stocked in the Passover aisles of many local groceries; check **Hiller's Market** (3615 Washtenaw Ave., 677-2370) if Southfield is too far to drive. According to owner Paul Kohn, **Quality Kosher's** brisket and prime rib are popular, as is chicken (of course), but the real Passover celebrity is chopped liver: "People love our chopped liver; it's the real McCoy, not imitation."

Quality Kosher Catering can take orders online (www.qualitykosher.com) or by phone at (248) 352-7758. Although their April deadline has already passed, "there's always wiggle room." Orders will be ready for pick up on April 8.

In contrast to the larger Metro Detroit caterers, Ann Arbor-based **Simply Scrumptious Catering** (646-4586, www.simplyscrumptious-catering.com) offers full-service catering for Pesach, or delivery and set-up. "We prepare all the traditionals," executive chef Lori Shepard explains, "and will customize an order to suit a client's needs," with special attention to those seeking vegetarian meals, or with other dietary needs. Although the Passover proscription

on flour stymies many of us when it comes to making dessert, **Simply Scrumptious** has a wide range of Passover sweets, including a pecan-caramel torte with chocolate ganache, an orange-nut cake with fresh citrus filling, cream puffs, éclairs, a Pesach-safe sponge cake that could pass muster any time of year, and cheesecakes with crusts made from Shepard's homemade graham crackers. Since **Simply Scrumptious** does a swift business this time of year, it's best to make your arrangements as far in advance as possible.

If you've decided to bear the brunt of Passover preparation yourself, then start with a quick trip to **Hiller's Market** (3615 Washtenaw Ave.; 677-2370). Every year Hiller's buttresses their already formidable selection of staples and imports with a full line of *pesachdik* goods. Cruise their aisles for a wide variety of items imported from Israel.

But, when it comes to gefilte fish, Mike Monahan, owner of **Monahan's Seafood Market** (located on the first floor of Kerrytown, 415 N. Fifth Ave., 662-5118) has one piece of advice: "Making it at home from scratch is always going to better than something out of the jar." Monahan's keeps a great gefilte recipe on hand for novices, and the Internet abounds with suggestions (this five-minute video walk-through is nice and easy: <http://www.videojug.com/film/how-to-make-gefilte-fish>).

Monahan's Seafood Market has fresh fish delivered daily, and has been custom grinding fish for 30 years. Since homemade gefilte balls need to be cooked in fish stock, Monahan's makes a point of setting aside the cleaned bones and trim when grinding each order. If boiling down fish heads is a little beyond your culinary safety-zone, don't fret: Monahan's is happy to sell you their own prepared stock.

If you're ready to invest in reinvigorating your seder table, **Selo/Shevel Gallery** (301 S. Main St, 761-4620)—well known for representing a variety of Judaica artisans—is a good destination. **Selo/Shevel Gallery** primarily showcases contemporary designs, and has spent the last several weeks expanding their collection of brightly colored glass seder plates. The gallery also has pieces that move beyond the conventional seder plates, with Gary Rosenthal's being especially noteworthy (and popular, according to gallery staff). These sculptural metal centerpieces hold all of the traditional Seder items while visually embodying the vertical vibrancy of springtime. A prime example of Rosenthal's work is his soaring, menorah-like "Wedding Seder Plate," which fuses Biblical lore and modern aesthetics.

To brighten up your table on a budget, **Chelsea Flower Shop** (203 E. Liberty St., 662-5616) suggests a spring mixture that might include tulips, daffodils, irises, or gerbera daisies; the shop's April "Tulips Days" will make a bright decor easy on the pocket, with 20 tulips for \$30. A colorful accent reminds guests that Passover is a celebration of spring and rebirth, even if our local weather and economy seem more inclined towards harshness and inequity. ■



Vitals

Condolences

The family of Sara Kupersmidt on her death.
Ava Slemrod on the death of her father, Aaron Kirpich.
Allen Menlo on the death of his sister, Clare Winkler, on March 2.
Peter and Celia Copeland on the death of their daughter, and Ellen on the death of her sister, Elizabeth Ann Copeland, on March 3.
Bernice Mark, on the death of her husband, and Ira, Betsy and Ann Mark on the death of their father, Harold Mark, on March 17.

Mazal tov

Russell Chey on his bar mitzvah, on April 4.
Jonathan Hamermesh on his bar mitzvah, on April 4.
Joshua Lash on his bar mitzvah, on April 4.
Dana Feldman on her bat mitzvah, on April 18.
Rachel Lieberman on her bat mitzvah, on April 18.
Jack MacConnel on his bar mitzvah, on April 25.
Molly Mintz on her bat mitzvah, on April 25.
Elliot Polot on his bar mitzvah, on April 25.
Barry and Lisa Starrfield on the birth of their son, Ori Michael, on February 24.
Irwin and Fran Martin on the birth of their granddaughter, Claire Elisabeth Griffith, daughter of Amanda and Patrick Griffith.
Vic and Val Rosenberg on the birth of their grandson, Cole James, son of Noah and Shannon Rosenberg.
Mike Newman, son of Sharon and Chuck Newman, and grandson of Dorothy Newman, and his engagement to Patricia Cavuoto.

Advertisers

Afternoon Delight.....	2	Joe Cornell Entertainment	34
Amadeus Cafe/ Patisserie.....	29	Josephson & Fink	21
Ann Arbor Public Schools	15	Ken Lussenden	23
Susan Ayer Photography.....	29	Lake Forest Golf Club	6
Ayse's Cafe	32	Merkel Carpet One	35
Bank of Ann Arbor	21	Modern Mechanical.....	35
Barbara Boyk Rust	11	Monahan's Seafood Market.....	3
Camp Caen.....	23	People's Food Co-op.....	24
Camp Gan Israel	23	Michal Porath; Edward Surovell Realtors ..	32
Camp Young Judaea Midwest.....	35	Probility P.T.	32
Center for Plastic and Reconstructive Surgery..	13	Quality Kosher Catering	15
Chelsea Flower Shop.....	32	R.D. Kleinschmidt.....	17
Elite Kosher Catering	9	Rochman Design Build.....	18
Fawzi's Westgate Auto Repair	8	Selo Shevel Gallery.....	13
Ilene Friedland; Reinhart Realtors	3	Christopher Sevick, PLC.....	35
Gold Bond Cleaners.....	2	Simply Scrumptious.....	24
Cantor Samuel Greenbaum; mohel	11	South Main Market.....	28
Carol Hoffer	29	Temple Beth Emeth.....	23
iSoldit.....	3	United Bank and Trust.....	25
Jewish Community Center	17, 19, 31, 32	University Musical Society.....	27
Jewish Family Services.....	20	Village Apothecary.....	29
Jewish Federation.....	6, 36	Zingerman's.....	28



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Powering Our Community

April 29, 2009

The Four Points Sheraton
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5:30 pm cocktails

6:30 pm program and dinner



Funds raised by the dinner will be used to fund local Jewish programs, including a new Jewish Community Emergency Assistance Fund to help families hurt by the economic crisis.

To register, visit www.jewishannarbor.org.
For more information, please phone 734-677-0100
or email Laurie Barnett at laurie@jewishannarbor.org or
Cindy Adams at cindy@jewishannarbor.org.

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